

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., December 3, 1925

NEW SERIES
VOLUME XXVII, No. 49

Brother R. W. Bryant has been called to Ma-
shulayville, but has not indicated his decision.

The federal government is said to have prose-
cuted 48,000 people for violation of the prohibi-
tion law in the past year and secured 39,000
convictions.

Dr. C. E. Burts made the address on Mis-
sionary Day at the Louisville Seminary in No-
vember. Students are broadcasting a radio pro-
gram the first Friday night in each month,
WHAS.

Pastor D. A. McCall rejoices in the good show-
ing of his churches at Lyon, Jonestown and Coa-
homa, where a total of \$21,000 was given in the
past year. Jonestown church gave \$166.50 per
capita, Lyon \$148.75 and Coahoma \$90.00.

Dr. Cammack reports that a professor at Har-
vard in defending that institution said, "Not over
fifty per cent of the students in Harvard drink
liquor". We have heard of damming a thing
with faint praise, but this goes beyond that.

A reporter for a secular paper after speaking
of the resignation of a Baptist pastor, adds,
"the pulpit will be filled soon as there are sev-
eral able men who are interested in the place".
Wonder if this reporter had a twinkle in his eye,
or was he just guessing.

A letter from our beloved missionary, T. F.
McCrae, written from Chefoo, China, October
27th, tells us that he and his family had packed
up and were ready to move. Two days later
he was to go to Shanghai and to sail for America
on November 12th. He will spend the winter
in Montrose, California, and come to Mississippi
in the spring.

Mr. F. E. Burkhalter reports that Southern
Presbyterians give four times as much per capita
to Missions as do Southern Baptists. This he
says is due to their having followed a systematic
plan of giving and indoctrination as to steward-
ship over a period of years. Our hope of im-
provement is in the teaching of our people all
that the Bible has to say about giving.

The Baptist General Assembly of Oklahoma
is the name of the new organization formed by
consolidating the Baptist Missionary Association
and the Baptist Convention of Oklahoma, two
bodies that do not co-operate with the Southern
Baptist Convention. We wish the new organiza-
tion all success in its work. For the present
we understand their co-operation only has ref-
erence to work in the state. May they learn
thoroughly the art of co-operation.

A good joke, a clean joke, a funny story is a
good sauce to conversation or to a public speech.
But there are some subjects that are not good
material for jokes. It is questionable at least
whether people who love law and order and up-
hold the constitution can find anything funny
in cracking jokes about drinking whiskey or
other alcoholic beverages. It is doubtful if it
helps our morals or the morals of others when
we make a joke of the matter of gambling with
cards or any other device. There is too much
of it reputed to be around us to make it funny.

Pastor C. M. Crosswy has been preaching in
his own meeting in Senatobia. Prof. McNeilly
of Fort Worth led the singing.

Every married ministerial student in Missis-
sippi College was remembered on Thanksgiving
day with helpful contributions to their dining
table and pantry.

The General Convention of the Episcopal
Church remained in session in New Orleans two
and a half weeks. We Baptists manage to put
in about two and a half days.

Arkansas brethren had a daybreak prayer
meeting at the church the morning their Con-
vention opened. This was in view of some seri-
ous matters to be faced at the Convention.

Pastor Owen Williams serves a big country
church in Copiah County, Pine Bluff, where 100
copies of The Baptist Record are going to the
families. He says this is helping to transform
the whole membership.

**Be ready for the Every Member Canvass for
the 1926 Program by December 6th. Complete
the canvass by December 14th. Report amounts
subscribed for denominational work to your Asso-
ciational Organizer that he may report same to
the State Board Office.**

Pastor W. A. Sullivan says that the church at
Drew ("The village of Drew in Sunflower Coun-
ty") unanimously accepted and adopted the
amount asked of them for the unified budget of
denominational work for 1926. They will make
the personal canvass the first of December.

Two welcome callers from out of the state
gladdened our office last week, Dr. Theodore
Whitfield of Des Loges, Mo., and Mr. S. R. Whit-
ten of Columbia, S. C. They are visiting old
friends in the state where they once labored and
are still kept in affectionate remembrance.

Dr. and Mrs. C. V. Edwards of Fort Worth,
Texas, celebrated their twenty-fifth wedding an-
niversary November 20th. College Ave. Church,
of which he is pastor, will celebrate. We wish
that the silver chimes may ring in their hearts,
the silver threads may be long in coming and
the silver cord may not be loosed for many years.

The Calvary Church in Jackson ordained five
new deacons last Sunday, Brethren C. H. Denson,
B. B. McClendon, R. W. Walker, I. C. Garber
and W. R. Butler. Beside these they adopted
two others who came to them from other
churches, Brethren F. H. Roberts of Natchez and
W. L. McGahey of Monticello. The editor had
the pleasure of being with them and preaching
the sermon.

The W. M. U. of the Southern Baptist Con-
vention has for many years made a Christmas
offering to Foreign Missions, hitherto called the
"Lottie Moon Fund". This year the offering
will be made to help pay off the debt on our
Foreign Mission Board, and will probably far
exceed anything ever given before. There will
be many men who will be glad to join the women
and have a generous share in this worthy under-
taking. Paul says, "Help these women".

New Mexico Baptists adopted a denomina-
tional budget of \$50,000 to be used 65 per cent
in the state and 35 for Southwide co-operative
work.

Virginia Baptists recently authorized the
launching of a campaign for \$2,000,000 to be
added to the endowment of the University of
Richmond.

Dr. Jess Thornton Wallace and Miss Marjorie
Smeiser were married in New York November
21st. The groom is a son of Prof. and Mrs. J.
T. Wallace of Mississippi College, and is prac-
ticing medicine in Staten Island.

Arkansas Baptists contributed for denomina-
tional work in the past twelve months, \$127,000
undesignated and \$90,000 designated, a falling
off of about \$20,000. Next year the goal is \$300,-
000 with 38 per cent for Southwide objects.

Pastor J. R. Kyzar of Bardstown, Ky., rounded
out six years of service November 15th. He has
welcomed in this time 398 new members, a net
increase of 208. There have been given to all
purposes \$60,589.16. He learned how in Mis-
sissippi.

Evangelist T. O. Reese and Singer Theo. H.
Farr, who recently assisted Pastor G. C. San-
dusky in a fine meeting at Holly Springs, have
just closed a great meeting at Marion, Ky.
Crowds were so large overflow meetings became
necessary.

Rev. James B. Parker of Roseland, La., has
been called to the church at Collins and will
begin work with them December 1st. He was
graduated from the Baptist Bible Institute and
had been pastor at Roseland for three years.
Mississippians will give him a hearty welcome.

Two good points in the Baptist Bible Union
program of Missions: They propose to have no
debts and that evangelism shall be the first and
chief business, the saving of souls and not pri-
marily taking to the heathen the fruits of Chris-
tianity. It is better to plant a tree than to buy
a bushel of apples.

A telegram from Dr. J. F. Love of the Foreign
Mission Board in Richmond says: "Dr. W. D.
Nowlin, pastor at Arcadia, Florida, says he will
be one of a thousand men to give a thousand
dollars each on the debt of Foreign Mission
Board. Many can give several thousands. We
commend his sacrificial offer and ask for re-
sponses to it". How many Mississippians will
join him?

The Word and Way raises the question why
it should take 3,000 members in a church to sup-
port one preacher. We are going to wake up
some day and wonder why we ever had a church
membership of thousands of people in one church,
when they couldn't get into the house if they
went, and who cannot be utilized for efficient
service in a big organization. The larger mem-
bership a church has the harder it will be to
develop them, and the larger will be the pro-
portion of unenlisted members. The problem
of enlistment is most acute, not in a country
church but in a big city church.

DISTRIBUTING THE LORD'S MONEY

Sermon preached at Drew
By Pastor W.A. Sullivan

Hardly a week passes but that the public is called on by somebody to make a donation of money to some object. A man, who is one of our most liberal givers, said to me the other day: "Four persons have called on me today asking for donations to as many different objects." It was then about mid-afternoon. I have not heard how many others called on him before the day was over.

Most of the objects to which we are asked to contribute money are deserving. However, it is distracting to be continually called on for money. Sometimes one who desires to do the right thing is embarrassed because he hardly knows what is the right thing after all.

Of one thing we may be sure: All we have is the Lord's. We are simply His trustees to whom He has committed in trust that which is His. We are responsible to Him for how we appropriate that which we hold in trust; and we shall give an account to Him for it all. Therefore in all our giving to the many objects which we are asked to support, we must seek first of all to do God's will. If we are sure that He approves, it matters little whether men are pleased or not.

Of another thing we may be sure, if we take the plain teaching of the Bible as authoritative and final: a tithe of our increase in material things is holy to the Lord. It belongs to Him in a peculiar way in that it is to be devoted to defraying the expenses involved in carrying on His work in the world. "Bring ye the whole tithe into mine house, that there may be meat in mine house, saith the Lord". To refuse or to decline to do this, the Bible calls "Robbing God". I think most of us are agreed that according to the scripture, the tenth of our material increase is to be devoted to the interests of the Lord's work as an acknowledgment of our trusteeship which we hold from Him.

In his wonderful little book entitled "The Business Relation Between God And Man A Trusteeship", Gilbert T. Stephenson, an eminent young attorney and consecrated layman of North Carolina, says among other things:

"Granting that the tenth is the proper percentage and that it is expected, if not required, of every man, the question still remains: How is the tithe to be paid, to whom is it to be paid? How can a man apply this tenth so as to acknowledge his trusteeship? Certainly he cannot pay his tithe directly to God, as a tenant pays rent to his landlord or as a debtor pays interest to his creditor. Is there on earth some person or some institution designated to receive the tenth? There is no group of persons like the Levites, set apart to receive it. Rigby (Christ Our Creditor, p. 33) says that the tithe 'has the exclusive honor of being sanctified to the one office of extending God's kingdom'. The church, to be sure stands distinctly for extending God's kingdom. But is it the only institution that stands for extending God's kingdom? Should not other charitable, educational, and semi-religious institutions come in for a part of one's tenth? The practical question is: Should one's tithe all go into his church treasury or should it be divided between the church and other institutions and agencies that exist for the benefit of mankind?"

Mr. Stephenson answers this practical question at much length. Among other things he says:

"The program of the church is to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised, and to preach the acceptable year of the Lord (Luke 4:18-19). If the church were today fulfilling its program, there can be no doubt but that the whole tithe should be paid into the church treasury just as the whole tithe

was paid to the Levites. Nor is there any doubt that as rapidly as the church carries out its full program, it is entitled to the whole tithe. But it is manifest on every hand that many organizations and associations, composed for the most part of loyal supporters of the church, are doing acceptably many things included in the Divine program of the church. All these organizations and associations indirectly and many of them directly are leading people to Christ, which is extending God's kingdom. To deny any of the tithe to them would be to paralyze them before the church was ready to put on its full program. To pay all the tithe into the church treasury and demand that it put on its full program at once would partially, at least, paralyze the efficiency of the church while it was righting itself and establishing a new equilibrium. As the church gradually puts on its full program, these other organizations would gradually atrophy. So a practical answer as to what one should do with his tithe would seem to be: The tithe should be paid to the church and to those that are fostered by or are in unquestioned harmony with the church. The aim of Christians should be to equip the church as rapidly as possible to take its full program, and in the ratio in which the church puts on its full program, it should receive its portion of the tithe."

Our Denominational program, sometimes called The Unified Program of Our Co-operative work, in my judgment, approximates the full Divine program of the church for extending the kingdom of God. On the first page of the Baptist Record of November 5th, we are given a detailed outline of that program. It is a challenge to our faith, and is worthy of our best support. Let us study it a little while:

1. **It Is Full And Scriptural.**—We read that "Jesus went about all their cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Our Unified Co-operative Denominational program corresponds to that three-fold program of the Lord Jesus. Our educational institutions, Sunday School work, etc., stand for teaching. Missions emphasizes as paramount and pre-eminent preaching the gospel to every creature. Our hospital and other benevolent work stand for healing every sickness and every disease among the people. Therefore I say our Denominational program is scriptural and full. It is the program to which Jesus gave His best, and is surely worthy of the best on the part of every follower of His.

2. In the next place our Unified Co-operative Denominational program is **Balanced and Symmetrical.**—It seeks to place proper emphasis on every phase of the work of God's kingdom. It would support no phase of the work to the neglect of the other. It is supremely interested in missions everywhere—every phase of missions, State, Home, and Foreign Missions. At the same time Christian education is magnified, every department of it. It is very greatly concerned about our benevolent institutions which seek to heal the sick, and relieve the distressed wherever found. The very fact that our Denominational program is so evenly balanced is sufficient to commend it, it seems to me, especially to the consecrated business laymen of our denomination.

One of the gravest hindrances, in my judgment, to the successful operation of this program is the insistence on the part of some to make special appeals for special objects. Notwithstanding our church last November adopted the Unified program of the Denomination for the year 1925, and through its budget obligated itself to support every phase of the Denomination's work, this year representatives from three of our educational institutions, the Seminary at Louisville, Kentucky, Mississippi College, and Blue Mountain College, visited us, asking for special donations. All those representatives are worthy brethren. The institutions for which

they came deserve our highest esteem and loyal support. We are supporting them every time we pay our pledges to the general co-operative program. But special appeals are unwise, and if persisted in, may cripple our entire co-operative work, and at the same time make it more difficult to enlist all our people in the support of the extension of the work of the kingdom of God.

The main excuse for special appeals on behalf of our educational institutions this year is the claim that these institutions are facing an emergency. This claim is well-founded. But on the same ground the Home Mission Board, the Foreign Mission Board, and some of our Orphanages and Hospitals could make a special appeal for help. Home Missions and Foreign Missions have had to retrench all along the line, as well as to listen to heart-breaking appeals to which no help can possibly be given. I am not discounting the great importance of our educational institutions, but let the time never come when our denomination shall major on education. The matter of supreme importance is that we preach the gospel to every creature.

3. Still another thing that should commend our Unified Co-operative Denominational program to our favorable consideration is the fact that it affords a plan by which we may be reasonably sure that the Lord's money will be spent economically and judiciously.—This does not mean that mistakes have not been made; nor does it mean that other mistakes will not be made. It does mean that the brethren to whom has been committed the oversight of our co-operative work have the confidence of the Denomination. They are honest, Christian men who have the interests of the Lord's kingdom on their hearts. Every year they give an account to their brethren as to how they have spent our money. The books are open to you who make your contributions; the facts and figures speak for themselves.

The Lord expects us to spend His money intelligently. It is not enough simply to give with a good motive. The good woman was mistaken when she said she would give to the Lord, even if the devil should get it. There is no excuse for giving thus blindly. We ought to invest money in the Cause of Christ directly with the same care, intelligence, and good business sense as we use when investing in our own personal affairs. The best way in the world to do that is to support our Denominational program.

It's time now to state the subject of this discourse. I have been talking to you about "Distributing The Lord's Money". My text is "Bring ye the whole tithe into mine house, that there may be meat in mine house, saith the Lord (Mal. 3:10); and "Upon the first day of the week, let every one of you lay by in store as he may prosper, that there be no collections" (1st Cor. 16:20).

In conclusion let me commend to your prayerful consideration Unified Co-operative Denominational program. It is scriptural and full; it is evenly balanced; it is sensible and business-like. It looks to the support of all the work. Every time you contribute a dollar to it, you give to every phase of Missions, to every phase of Christian Education, and to every phase of our Benevolent work. Let us support it unselfishly, impartially, intelligently, and liberally. Let us not be turned aside from it by special appeals made by any of the causes of our Denomination however worthy the objects for which those appeals are made and however close to our hearts they may lie. The best way to support Missions is to support the Unified Co-operative Denominational program. The best way to support Christian Education is to stand faithfully by our great program. The best way to invest your money for the alleviation of human suffering is to loyally and liberally support that program. "Bring ye the whole tithe into mine house that there may be meat in mine house." The church is the house of God. So for my part

I expect to bring my whole tithe into the treasury of the church because God's word tells me to do it. I invite you to join me. God will open the windows of heaven and pour us out a blessing so that there shall not be room enough to receive it. He has promised that He will. May He help us by faith to take Him at His word. Amen.

PRESENT SITUATION IN CHINA

T. F. McCrea

(Continued from last week)

I am going to bring forward here some witnesses to give their testimony as to the failure of this method. Last year the well known editor of the Watchman-Examiner, Dr. Curtis Lee Laws and Dr. Earl V. Pierce, a Baptist pastor of Minneapolis, came to the Far East to study the missionary problems and the results of mission work at first hand in Japan, China, Burmah and India, giving their attention naturally to the missions of their own denominations in these lands.

After spending eight months on the mission field Dr. Laws asked Dr. Pierce to sum up his observations in the Watchman-Examiner and he did so in a lengthy article appearing in that paper on May 21, 1925. In this article Dr. Pierce has made practically the same criticisms of the education-first policy that I did in my circular letters twelve years ago. I am going to quote him somewhat at length on what he calls the "Education Versus Evangelism" policies.

He writes in part as follows:

"There is one thing that is more dangerous than a complete untruth—which is easily rejected, quickly detected—and that is a half truth which is accepted for the whole. We were once deficient in the education of our converts. This was a great mistake. We must teach those whom we have evangelized the things Christ commanded, the first is to go and evangelize, then baptize and teach the things Christ commanded. This is the endless chain of the great commission. No link must be left out, nor must the order be changed. But teaching baptized disciples to be fruitful Christians is a far different thing from aiming to give heathen as well as Christians a complete secular education, and a heathen country an educational system. I believe that we have gone beyond our orders, and I am sure that we have made entangling alliances with government and with heathen forces that have already retarded, and will more seriously retard, the progress of Christ's spiritual kingdom. I remarked several times that it seemed to me there was a strong tendency to reverse the great commission and make it seem to read, 'Go and educate the heathen, evangelizing some if you have opportunity, and baptizing a few, if there is no opposition.' This never failed to call forth emphatic agreement from missionaries who are troubled over the present trend to major on the schools.

The results of this policy, as well as the Bible, condemn it. It has not worked out as its sponsors hoped. The dominant note in both the Shanghai and the Swatow conferences, and to me the hopeful note, was the strong protest from the evangelistic missionaries, that the schools, which have been getting the chief stress in recent years, are neither producing the leaders the churches need, nor are they in any satisfactory way making such converts among the students that they are willing to work as Christians in the native churches. It seems to be one thing to join the college church and another to work in the home church. Dr. Miso, of Shanghai College, presented some startling figures at the conference on a year's evangelism in the college. The great majority of the students who spend some time in the school do not become Christians, and only thirty per cent of those converted in the college can be found in the churches after they leave school."

The evangelistic opportunities in our schools have been played up greatly by the advocates of

our present program. It is without question great. But when the money invested, the workers employed, and the evangelistic results are all taken into account it becomes nothing less than ridiculous to speak of the schools as an evangelistic opportunity in the same sense that heathen villages are. They are our great opportunity."

If the schools were giving the churches an adequate supply of leaders the case would not be so bad. But they are not. One veteran missionary said in conference that the churches in his district are not only discouraged, but bitter, because money has been withdrawn from them for the sake of the schools, and now no preachers are coming to them from the schools. Ashmore Theological Seminary at Swatow, which used to give to the churches men trained to meet their needs, is closed as an institution. Its fine building is filled with students of the academy, mostly heathen. I was amazed to find this noble building only a tombstone of its former life. I had supposed that it was still a seminary, because it is pictured and advertised in our literature as such. In lieu of what it once did there is one course sandwiched into the academy. Students for the ministry are thus given a little, but are urged to go on through college and a post-graduate seminary. This high-brow policy in a low-brow land results in this, that when the men are through college most of them want to stay in the cities and be teachers, and few indeed are willing to go and lift up the churches. We are training too much above the heads of the people. A college education is a fine thing for every one who can carry it. But where would our Baptist work in America be had we depended only on college graduates for our pastors? Yet America in pioneer days was never so illiterate as most of the lands we are working in."

Dr. Pierce then devotes two paragraphs of his article to show how the work of Carey and other English Baptist missionaries in India has largely failed because they gave up the evangelism-first policy in favor of the education-first policy and how the Northern Baptist work in South India and Burmah and the Southern Baptist work in South China has succeeded because the workers in these missions adhered to the evangelism-first program.

He then closes his article with this significant paragraph:

"The demand of this fervent hour, as I see it, is for a great new emphasizing of major evangelism of heathen peoples. If our churches get this vision, and our board will put back their policy more fully to the great commission basis and order, and if we go at it in ardent intercessory prayer and harvest time effort Christ will open again the streams of money. The Holy Spirit knows when worldly wisdom is crowding out the divine plan. The power of Christ and his presence is promised only to the program of Christ in its proper order."

I have quoted at such length from Dr. Pierce's article because his criticisms are practically identical with those I made of the present methods in my circular letters twelve years ago. And the program I urged upon our people in those letters was the same that he urges upon our Northern Baptist brethren in his closing words.

In an editorial in the same issue of the Watchman-Examiner, Dr. Laws says that "he is in general agreement with the conclusions that Dr. Pierce has reached," and promises a series of editorials dealing with the same problems. Unfortunately his serious break-down in health has so far prevented him from doing this, but I for one am looking forward eagerly to his editorials, for I feel sure from the things he has already written during and since his trip to the mission fields that his position toward our present mission methods will justify the criticisms I have been making for the past fifteen years.

Since Dr. Laws and Dr. Pierce were in China last year events have been moving with great rapidity. Our mission schools are now under

such heavy fire and that from the Chinese themselves, that every one realizes a new and most serious problem has presented itself, and the whole future of mission educational work is in jeopardy. The present movement against mission schools began three or four years ago when the World's Student Volunteer movement held its session in Peking. Certain teachers and students in government schools started an agitation against the Convention and the cause of Christianity in general. Some say that this agitation was prompted and financed by the Bolshevik Ambassador of Russia in Peking. How true this is I do not know.

This agitation spread to different parts of China and manifested itself in strikes in mission schools, refusals to attend religious services, demands that the Bible be taken out of the curriculum, demands that mission schools be put under government control and so on. The main point of attack, of course, in this fight was against the teaching of Christianity in our mission schools. They had no objection at all to western learning and were quite willing to receive it at the expense of the Christian churches of the west provided, as they put it, "we did not try to cram the Christian religion down their throats."

So far as I know the Baptist school that suffered most from this agitation was the college in our Interior China Mission. As I have gotten the story at this distance, and it was given to me by a member of that mission, the students in the college went on a strike and demanded among other things that the teaching of the Bible be discontinued and attendance on religious services be no longer compulsory. Their demands being refused, the students rioted, shut their foreign principal up in his study, threatened to kill him if he came out and then formed a procession and marched around the college campus smashing every pane of glass in the college buildings, to the extent of some \$3,000 Mexican worth of damage, and finally late in the afternoon when the principal escaped to his home and went out for a game of tennis the students filled their arms with Bibles and New Testaments and went over to the tennis court and drove the principal into his home by pelting him with copies of the Word of God.

Understand that this shameful thing was done by heathen students being educated in buildings put up by Southern Baptist mission funds, maintained by Southern Baptist mission funds, and the \$3,000 worth of smashed window panes had to be replaced by Southern Baptist mission funds, and this because these precious students were not willing to be taught Christianity in this mission school at the same time that they were receiving a college education at our expense.

But this agitation flamed like a prairie fire across all China after the now famous Shanghai incident of May 30 when some Chinese students were fired upon and killed by the foreign police in the International settlement because they were starting a riot on the principal business street of Shanghai. Many mission institutions had to be closed so violent did the agitation become, the whole student body of a great mission college like St. John's University refusing to obey school laws and compelling the closing of the school.

This agitation went on during most of the summer, but fortunately all the schools were closed for the summer vacation or it might have become much more serious than it was. Because of the two conferences that are to be held in Peking in a few weeks to consider the tariff and extraterritorial questions the agitation has subsided to some extent and most of the mission schools have been able to reopen, but not all, and a good many of those that did reopen did so with a reduced student body. I am glad to say the schools in this section have not been greatly affected so far. But what the future holds for our schools it is impossible to say.

(Continued next week)

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RENEW PROMPTLY: Please send in your renewal promptly and
give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

YELLOW JOURNALS AND RED

People have spoken in past years of the peril of yellow journalism, but we seem to have passed beyond that color now and have come to the age of red journalism. And by this we do not mean those advocating socialism or communism, but those who see red and talk red on all matters religious.

Somebody gifted with the use of the brush ought to paint the picture of the paper which makes a business of calling down imprecations on everybody and everything who is going on attending to his own business and trying to serve God and his own generation. It would be a figure with tousled hair, wild eyes, crimson lips and a scarlet tongue as long as the dragon's tail. And this tongue would be engaged similarly in dragging down a third part of the stars of heaven with false charges and suspicion. Of course it would have blood spots in its eyes that make everything appear threatening with disaster and ripe for doom.

It will be heard speaking great swelling words of an inflated circulation and promising sensational revelations that will make the ears of the world tingle. There will be a fringe of scandal lovers and sensation mongers who will marvel at the words of this red-lipped ogre and some trembling souls will take to the woods when he opens his lips, but the world will wag along, and those who work for the bringing in of the kingdom will keep to their task.

RELIGION IN COLD STORAGE

Cold storage is a modern method of preserving perishable articles such as eggs, meat and green groceries, of fresh vegetables and fruits. It's a great idea, but it may have some drawbacks. Among the drawbacks are the possibility of abuse by gathering all the available supply of some article and putting it away until the demand will raise the price exorbitantly. This is called getting a corner on the article and controlling the market. Another thing is that even in cold storage certain things can be safely kept only for a limited time, after which they may be dangerous to health. Another difficulty is that eggs subjected to the cold storage treatment will not hatch, and green vegetables will not grow. Another disadvantage is that the things kept in cold storage do not taste as good anyway. They are only second best at their best. The advantages of cold storage are limited.

Now all this is a parable, as you are prepared to believe. We are talking about putting religion in cold storage. And there are those who believe that schools are in danger of serving in this capacity. Did we say danger? Of course cold storage is a good thing in its place, but it has its limitations and its dangers. That's the reason the Government has laws regulating it and inspectors to look after it. Witness when you buy a quarter of beef from a cold storage plant you will see some blue figures and letters stamped thereon by the inspector. And we are

now talking about schools as cold storage plants.

Are not schools, and particularly Christian schools a good thing? To be sure, and so are other cold storage plants. We are for schools and schooling; we are for education and educational institutions, just as we are for ice houses and refrigerators. A good part of what we eat comes out of them, our meat and butter, and eggs, when we can't do any better. The railroads are equipped with refrigerator cars as a necessity, and they bring us these things all the way from Kansas City, California, Florida and Central America. But we are now talking about cold storage religion. Every now and then a health officer comes around to the meat market and condemns some of the meat as unfit for use and it must be destroyed. Now and again a health officer finds a shipload of fruit coming into New Orleans which won't pass, and it is taken out and dumped into the middle of the Mississippi River. Some religion that has been kept unused too long may have to go the same way.

Education is called the handmaid of religion, and it is, but sometimes Hagar gets uppish and Sarah has to subject her to discipline. But we must stick to our figure of cold storage. It is a well known fact that everybody who goes away from home to attend school must be careful to look after his religion. If he doesn't exercise himself to prevent it his spiritual fingers become numb and a chilly feeling is apt to settle down over him. It is also a fact that uneducated people, very good people some of them, are often a little suspicious of education nad educated people. This is wrong; often it is a sin. But if there is any cause for it, it would be well to find and remove it.

Another thing, whether it is just or not, it is a fact that our schools, more often than anything else are storm centers. The cause of storms may be found in rapidly changing temperatures. When a high and a low get mixed up there is apt to be a hurricane, or maybe worse. Now a denominational college is supposed to be a Christian institution with a genuine Christian atmosphere, and genuine Christian mission. We are aware that there be some who think religion should not be too prominent, or too passionate in school. That it is a place where all emotion is to be put under proper control and the temperature should not rise to an uncomfortable degree. In other words, that religion should be for this period of one's life kept in cold storage. There have even been theological institutions, in colder climates than ours, where an excess of religion would be considered out of place. And it wouldn't take much to be declared excess.

Now there are several of us on whom responsibility rests in this matter. If our schools are not functioning as Christian agencies, if religion is chilled while passing through a college, if it is not more vital and vigorous by reason of its contact with a college, then all of us must share the blame for they are our schools. We have "days of prayer for our schools" in which annually we are supposed to remember them. But they need more than a once a year remembrance. It ought to be our daily burden before the Lord that they may be true instruments for growth of Christian life and for saving men and women.

Then the young men and young women in attendance on our schools must look to themselves. Everyone is primarily responsible for his own spiritual condition. And if environment is adverse there must be the more care and effort. But all of us hold primarily responsible for the spiritual condition of the schools those who are in charge of them and those who teach in them. If they are genuinely Christian and make a business of cultivating the spiritual life, it will show throughout the student body; and vice versa. If men and women who teach are not willing to accept and assume such responsibility, they should resign their position and go where this is not expected of them. If they are incapable

of rendering Christian service, their place is not in a Christian institution.

By this is not meant that religion should be forced; this is not a hot house; neither should it be a refrigerator. It is simply a question of spiritual fitness to render a willing and glad service in the name of Christ. Most of all it is not meant that we should use a religious profession to advertise our educational business. It is poor religion, a mockery of religion, to advertise how religious we are. If we have religion, live it and work at it, it will be found out on us. And if we do not, well folks will learn that there is a cold storage plant somewhere around.

THE FURNACE AND TORCH

Away back yonder when religious instruction was young and the kindergarten method was common, perhaps a necessity, the Lord gave Abram (his name was not yet Abraham) a vision of the discipline which his descendants should undergo in becoming a great nation and useful servants of God. You will read the story in the fifteenth chapter of the book of Beginnings.

God spoke to Abram and promised to be his shield and his great reward. It is evident that Abram was discouraged and troubled. The Lord said, "Fear not". But Abram indicated the cause of his despondency by his complaint about having no son, and he was getting old, and it seemed he was destined to pass away and leave none of his own flesh and blood. But the Lord told him that his own son should be his successor, and then bade him look up and count the stars; look around him and count the grains of sand. So shall thy seed be.

This lifted a great weight from his heart; but this does not tell the whole story. For there is no greatness without the discipline of suffering and no attainment of high honors or great usefulness without the passage through the paths of sorrow. There are plenty of scriptures and much in history to prove this, but in what way does God now show wit to Abram? At the Lord's direction he prepares a sacrifice of a heifer, a ram and a goat, and a dove and pigeon. These are dressed and divided right and left. Abram guarded these from the fowls until night came and he fell asleep. Then came the voice of God and the vision of God which taught him the needed lesson.

God told him that his descendants, already promised, would be strangers and servants in a strange land; that they were sure to have a grueling period of discipline and suffering, and would be led out at last a great nation. Then follows the vision to confirm the message and fix it forever in his memory, and in ours: "And it came to pass when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces".

There has never been a great nation or a great character that did not go through the furnace experience. All nations that become strong and vigorous were born in a storm and rocked in an earthquake. It may be revolution or civil strife or both, but the birth pangs are there. Travail is the way to life. "In sorrow shalt thou bring forth children" is ever the law of life. All progress is apt to be attended with convulsions. All nations and all history bear witness to this truth.

What is true of nations is true of individuals; greatness is measured by the rod of grief. "If so be that we suffer with him, that we also may be glorified with him" is still the way to the highest attainment. The fifty-third chapter of Isaiah pictures the suffering Servant of Jehovah, but it is wedged in between prophecies of triumphs and sovereignty. If we only believed God we would never complain of the discipline of the distresses that come upon us. It is still true that when we are cast into the fiery furnace, that is the time that another walks amid

the flames with us whose form is like the Son of God.

And this brings us to say that Abram saw more than a furnace. Along with it there passed also the torch, the "burning lamp". This is the symbol of the presence and fellowship and leadership of God in our sorrows. He says indeed, "I will never leave thee nor forsake thee". What he said to Abram in symbol and vision, he says through Isaiah in verbal assurance; when thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee". It is worth all it costs to have the experience of the presence of God. And all of us will need to treasure the promises to Abraham and to his seed forever.

A \$10,000 GIFT

Fred W. Salmon of New Orleans has authorized the Southern Baptist Hospital to furnish the chapel as a memorial to his mother at his expense. The cost will be \$800.00.

J. B. Simmons and J. A. Badger, New Orleans business men, have agreed to furnish the reception room and offices of the hospital at the cost of \$2,000.00.

Mr. Lucar Vaccaro, oldest of a group of brothers who operate tropical steamboat lines from New Orleans, has agreed to furnish the X-Ray Department at a cost of \$10,000.00.

We are very glad for these evidences of co-operation on the part of local friends, and trust that others throughout the South may be equally interested.

Women's Missionary Societies in the First, Central and Coliseum Baptist Churches of New Orleans have each agreed to furnish a room. Rooms may be furnished for \$150.00, \$200.00, \$250.00, or \$300.00; and a ward for \$500.00; a Pathological Laboratory for \$5,000.00; a nursery for \$1,000.00.

—Louis J. Bristow,
Superintendent.

A prominent college in Ohio has tested the students and proved that those using tobacco do not make as good grades as those who do not use tobacco. Does this prove that the tobacco injured their minds, or that they used tobacco because their minds were defective? The former seems probable as the smokers declined in their grades from year to year.

We have received a copy of Resolutions passed by the North Carolina Baptist Convention, introduced by Dr. R. J. Bateman of Asheville. They were called forth by the disturbed condition among Baptists of that state, due chiefly to the teaching of evolution in Wake Forest College by President E. M. Poteat. They are very diplomatically framed and were "passed by an overwhelming majority". This document declares that science and philosophy fail to cover the field as to the "origin of life, the existence of personal deity in the trinity and life beyond death"; it declares that the Gospel is a divine revelation. It affirms a belief in redemption through the blood of Christ, salvation by grace, an infallible Bible; the record in Genesis is God's inspired revelation, literal and unassailable as to creation by God; that God by special act created man apart from the rest of the animal creation. It deplores the use of terminology in education at variance with God's word; and says that only attested facts should be taught in the schools, and not unproved hypothesis. It urges "upon those who train our rising generation against the expression of immature conclusions which are in conflict with the faith of those who support our educational institutions". It remains to be seen whether peace will come to our brethren of North Carolina, or what effect this will have upon the teaching in Wake Forest.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Importance of Observing Convention Decisions

The ordinary way of expressing the wishes of a democracy is through the representatives chosen for that purpose. All members in a democracy of any magnitude cannot assemble in one place at the same time. This is very true with reference to the Southern Baptist Convention and also of our State Convention as well as our district associations. So, when our State Convention, or any other large body of Baptists composed of messengers or representatives, convene and vote upon any motion or resolution, it is generally accepted that the vote of a majority will determine the actions of the whole body. This has been all the while recognized among Baptist people as the spirit of Baptist democracy and Baptist polity. The co-operation of the minority with the majority when votes are taken is the only way to preserve our democracy, the only way by which there can be co-operation. It is true that every individual may not have his wish, but to fail to co-operate with the majority means disintegration. Furthermore, if the minority do not fall in line with the majority when a vote has been taken, there is no need for taking a vote. Again, there is no way of knowing what to expect in the future. To fail to co-operate when our representative bodies give expression to their convictions means Bolshevism, Anarchy or discord. There cannot be presented a solid front or a solid phalanx in any other way.

In our recent State Convention there was an almost unanimous vote saying that December 27th would be a special day for the Unified Program. Notwithstanding this fact, literature is being circulated for a special day for Foreign Missions just as if the Convention had given no expression or just as if the Convention had voted to make this a special day for Foreign Missions. The Co-operative Program cannot be maintained unless all parties thereto shall observe the decisions reached by our Conventions. It is contrary to the spirit of co-operation to ignore the decisions of Conventions and especially so when Conventions are voting for the support of a Co-operative Program.

We are aware of the fact that some few who desired to make the 27th a special day for Foreign Missions are just as consecrated, just as eager for the success of the work, just as loyal to the Cause as anybody who can be found. But it happened that some of our brethren were called away from the Convention before the Convention voted with reference to the 27th. The writer sincerely trusts that every church throughout the State will, for the sake of the future of all causes, put its best into the Co-operative Program from now until the end of the year with special emphasis for the Unified Program on the last Sunday in the year, and that the line shall not be broken anywhere and that as a result of this concerted effort, the Foreign Board, along with the other causes, shall receive the largest sum ever contributed during the month of December.

December 6th to 13th Inclusive—Make the Canvass on Time

Pledge cards have been sent out to every association in the State. A list of those to whom they were sent appeared in last week's issue of the Baptist Record. Churches which have not received the cards will please write at once your associational organizer, giving the number desired; also obtain the apportionment for the church, have good committees selected to see that the canvass is properly made and reports are made to the organizer in due time.

One of our most enthusiastic and most successful pastors in the State stated a day ago that he believed that there would be twice as many churches making the canvass this year as made it last year. Already a number of churches have taken their pledges. Several have accepted their apportionment and some have gone beyond their apportionment. This spirit should catch from church to church until the entire brotherhood shall unite their efforts, their prayers and their contributions for the great Kingdom program as fostered by Southern Baptists. "United we stand; divided we fall". We should plan for, pray for and expect 1926 to be the greatest year for the Cause throughout our State. Let us say as individuals, "Let others do what they may. As for me and my house, we will serve the Lord".

Finally

Had our State Convention voted for December 27th as Special Day for Foreign Missions, this writer would be boosting it. As a Special Day for all the causes was favored, he is whole hearted for that. While his pledge is paid for the entire year, he expects to make an additional offering to all the causes on December 27th, and Foreign Missions will get 23 1/2% of it.

The balance of the unpaid pledges for 1925 on the Unified Program is \$69,955.05. Every cent of this can be paid by the last of December. It is the purpose of the churches to make December 27th the best day of the year for the 1926 program. Every pledge should be paid and every member solicited for a contribution for the Unified Program. In this way all causes will be helped. But for those churches which meet only once a month, it will be well to begin at once to make the round-up.

Not only has it been shown that low class grades result from the use of tobacco but low athletic records. What about the morals?

Dr. C. E. Burts, General Director of the Southern Baptist Convention program, underwent an operation in the Baptist Hospital at Memphis recently and it is thought he will not be able to resume his regular work before January 1st.

A careful study of smoking among men students at Antioch College does not disclose any permanent effects of smoking upon blood pressure, lung capacity or pulse rate; but a definite relationship is established between smoking and low scholarship. Among men students, 31.8 per cent of non-smokers fail to maintain required grades, while 62.3 per cent of heavy smokers similarly fail. "Inhalers" fail most often. Before this study began, the more susceptible smokers had been already eliminated, since many more smokers than non-smokers had failed and been dropped from college.—Ex.

TO RELIEF BENEFICIARIES

The Committee on Ministerial Relief appointed by the last State Convention request that all present beneficiaries, men and women, as well as those who expect to request help, write to the undersigned for application blank.

When you receive them, fill in every blank accurately and fully and forward to:

T. J. Bailey,
Chairman Relief Committee,
Jackson, Miss.

CHRISTIAN EDUCATION

Address by Dr. J. C. Owen of Meridian before Clarke County Association, and by the association request is given to the readers of the Record.

Brother Moderator, Brethren, and Sisters: I appreciate the privilege of speaking to you on this occasion. I do not claim to have a prepared, formal address on Education, but there are certain matters relative to this subject which have been growing in my consciousness for several years. Matters which have been emphasized and intensified immensely of late by what has been said and done in certain parts of our country. Things which, in my judgment, touch the most vital points in our moral, intellectual and religious life as a nation and as individuals. I shall endeavor to give expression to some of these matters in the simplest form I am able.

Illiteracy and Democracy

I am sure you will agree with me that illiteracy and democracy cannot exist together. In a democracy like ours, every man and woman has the right to vote, with a few, simple, easily understood restrictions. To do this intelligently, it is necessary that each one be able to think for himself. The voter must be able to look through all the issues involved in each election and come to an intelligent, safe conclusion before he can cast his vote with safety to himself and his fellow-citizens. This necessitates a sane, equate, universal education. "What is the principal mark of the educated man?" asked the teacher of her pupils in the graded school. The little Polish girl answered, "The educated man is the one who does his thinks for himself". This is true. That education which enables the voter to do his thinks for himself, is indispensable if we would be saved from the domination of the demagogue. There are plenty of designing men and women who would be glad to deliver the votes of our people for so much a head. They would herd the voters, march them to the voting booth, vote each of them as directed and then march up to the Pie counter and claim their reward. If our voters are ignorant, the designing demagogue will be able to do this. Our government cannot long function, or even exist, under such a regime. Poor old Russia has tried this. Her gigantic failure ought to warn us, that universal education constitutes our only protection against the demagogue. Someone has truthfully said, "The funeral of the demagogue can only be preached by the pedagogue".

Is Education Always Desirable

Every human being ought to be educated as fully as his mental ability will permit, and the life he is to live requires. If he is to live the life of "dumb driven cattle" all the education he will need is that which is necessary to enable him to understand and obey his Lord and Master. If he is to live the life of a free citizen, he ought to be taught the principles and responsibilities of the system of government under which he lives. If he is to be a good man, he must be taught sane, reliable moral principles and his responsibility to conform his character and conduct to these principles.

There is a kind of education which is not only not desirable but detrimental and dangerous. To give such education is like arming the Radical, blood-thirsty Anarchist with the most deadly bombs, and turning him loose on the crowded street. Such education was given Loeb and Leopold of Chicago. His education was based on the philosophy of Nietzsche of Germany. This education was given to these boys in their homes, in the graded and high schools and in the Great University. All these institutions must share with these criminal lives the guilt of their horrible crimes. Such education would place the educated man above all law human and divine, and make morality to him, superfluous and impertinent. Such education arms man with the equipment for the destruction of his fellows and absolves him from any responsibility whatsoever in the use of this equipment. It leaves one at

liberty to use all the strength and equipment he has against all human and divine laws and institutions, and arms him for the purpose of doing this successfully. Such education, it is scarcely necessary to remind you, threatens and imperils the very existence of civilization and of human life itself. If persisted in, it must ultimately depopulate the earth. The great intellect of Clarence Darrow had received this sort of education and so his brother lawyer flung into his face publicly the fact that his great intellect has always been used in digging under the very foundations of the most cherished institutions in America. The education which develops the super-man or tends to develop him, is a menace to all mankind.

This raises the question as to the proper limit of intellectual training. How much education ought the individual to have? In my judgment, but one limit can be safely set and that is measured by the moral character of the individual under consideration. Each one ought to have all the education his character will impel him to use in the right way for the accomplishment of right ends. It is better not to arm the blood-thirsty thief. If a man is known to be blood-thirsty, all our laws require that he be disarmed and his liberty circumscribed or taken away, but giving education to the morally wicked is like arming the murderer and highwayman and turning him loose to prey on his fellow-men. No human being ought to have more education than his character will impel him rightly to use. This simply means that right character must always be the first and the supreme end sought in all our efforts at education. Every building erected, every trustee elected, every subject which goes into the curriculum, every teacher employed, every lesson taught, every exercise of the whole educational system, must have this as the supreme, all dominating aim. If we fail here, we fail everywhere and render our whole educational enterprise not a blessing, but a peril.

But right moral character must have a firm and permanent basis. Where shall we look for such a basis which can be placed in the curriculum of our schools? There was a time in this country when all educators believed that the best way to build permanent, reliable character was to bring boys and girls in their plastic stage into direct contact with God. It was then held that we should impress on the minds of youth their responsibility to Almighty God. This meant that God was all-wise, all-powerful, and perfectly just. That He sees not only the outward conduct of man, but his innermost thoughts and motives. It meant that every individual must one day stand before God and give an account to him for what he has been and done throughout this life. It was believed then that the will of God for man was the supreme law of human conduct. It was believed that this law was ultimate and unchangeable. It was believed that no stronger appeal could be made to man toward right living than that God's eye sought him and that he must ultimately give a strict account to God for every thought and word and deed. Of late, in our schools, we have been relaxing and receding from this high standard. To what extent does this account for the overwhelming tide of crime which is sweeping over our country? For let us not overlook the fact that the principal criminals today are not the "low, ignorant and vicious" but that they are the well educated, many times the honor men and women in their classes. Leopold of Chicago, perhaps the most brutal criminal of this age, was a Ph.D. before he had reached the age of twenty-one.

The most potent force in education is the personality of the teacher. Not what the teacher knows, is the supreme consideration, but what he is. This essential fact is often overlooked by those who are responsible for securing the teaching force in our schools. The fact that a person is very proficient in a certain branch of learning alone should never be regarded as fitting him for a place in the faculty of any school. We have

grown, not too liberal, but too recklessly indifferent in this vital matter. We should not boast of our liberality here. We have simply grown recklessly indifferent. Men who use profanity and other forms of vile language, gamble, and are impure in their lives are sometimes permitted to remain on the faculty of our schools because, forsooth, they know certain facts in some branch of learning. In the home, in the school, everywhere, the dominating influence in building men and women is the personality of the teacher. They train their pupils to be what they are themselves. No teacher should be permitted to remain in the school, who is not in character what we hope our boys and girls may be when the work of the school is completed.

A Process and a Product

Education is a process and a product. What you put into the process, will appear in the product. Someone has said "What you wish to see appear in the nation, you must first put into the schools". This is certainly true, but the other side of the truth is this: what we put into the schools will certainly appear in the nation. What an appalling arraignment this makes against many of our schools of today. The crime wave in our country is in large measure simply a reflex of what we have been teaching in our schools. The tax-supported schools have good citizenship as their principal aim. They are, therefore, under every obligation to put into their schools only those teachers who are good citizens and those subjects which tend to develop good citizenship. That they are failing in this vital matter is a palpable and notorious fact. Why this wave of youthful crime? What we have been putting into the schools is beginning to appear in the nation. We have allowed our schools to teach that man is descended from the lower animals and gets his ideals and standards from that source and we are beginning to see the results. No wonder that some of the states are passing laws prohibiting the teaching of such theories and calling them science. The primary law of self-defense requires them to do this. They cannot hope to continue to survive and prosper if the teaching in the schools makes impossible the right type of citizens.

(Continued next week)

LET THE PEOPLE SAY IT

I am not a writer, sometimes I preach and my friends call me a preacher. I am interested in the Gospel program as outlined in the New Testament. I am inclined toward the Baptist viewpoint of the doctrines of the Book. I am interested in the work of my denomination. I love the brethren who have been endowed with leadership.

I believe that man was created, or made directly by God and not by evolution. I have been listening in on the discussions of our brethren and I have also been listening in on the reports from our churches. After six months of controversy and debate I am thoroughly convinced that the great rank and file of our people will not be stamped because some of our leaders cannot say "and not by evolution"; the great rank and file of our Baptist people have already said it in their consciences and in their actions and they propose to go on with the work until they meet Jesus coming back, and it is to be hoped that our leaders can see this and if they will read the reports from our churches they will see it.

I want to say amen to the article of Bro. J. W. Lee in The Baptist Record of November 12th. I also want to say amen to the article of Bro. W. T. Sharp relating to that "Mississippi Baptist University"—as I see it, it is our only hope. I also want to thank God for our Bro. R. B. Gunter—God bless him.

—L. G. Gates.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Showing What We Are

In Second Corinthians 9:13 we have language to this effect: "Showing what we are". The literal translation is: "This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ, which you confess, and for the generosity of your contributions to themselves and to all."

The writer is speaking of the liberal offering for the poor at Jerusalem, made by the Macedonian churches. By this service you have SHOWN WHAT YOU ARE. It is another way of saying "By their fruits ye shall know them". It is an instance where actions speak louder than words. The genuineness of their religion was proved by their deeds. The soundness of their faith in the gospel message was attested by the fruit that it produced in their lives. James says: "Pure and undefiled religion before God the Father is this: to visit the fatherless and the widows and to keep one's self unspotted from the world".

How much do we need to stress this truth in this our day. What shall our boasted claims amount to if we do not prove our faith by our works? Confessions of loyalty to truth; in the doctrines of God's grace in Christ Jesus being a sufficient remedy for the world's ailments, will be but sounding brass and clanging cymbal, unless we are willing to prove our faith in the remedy by proclaiming it around the world. The test of our loyalty and the proof of our faith will be demonstrated to a gainsaying world by our willingness to suffer and sacrifice in behalf of the gospel of Christ.

December 6-13 will offer the opportunity for every Southern Baptist to SHOW WHAT THEY ARE. We have come under the gospel of Christ and should, therefore, be willing to suffer with Christ; to sacrifice for Christ; to give in Christ's stead, that the gospel message may be sounded out unto all peoples. Southern Baptists are facing the greatest opportunity since Christ went back to glory! What shall we do with this opportunity? It is ours to use or to waste. We can possess the land, or we can forfeit our rights to it. Each individual, every church and association throughout the length and breadth of our vast territory should measure up to the very best that is in them during this eventful and epoch-making week. We shall meet the acid test of WHAT WE ARE during these days. It will not be our professions, our regularity in church attendance, our ability to pray in the public service, as important as are all of these things, but it will be our willingness to sacrifice for Christ's sake; what we are willing to part with that his gospel may be preached; that every cause fostered by our great denominational program may be taken care of in the most worthy way. This will be the test. This will SHOW WHAT WE ARE.

I am thinking now of that mighty host of Southern Baptists, and especially of the 207,000 Mississippi Baptists, who shall be called upon during the first Sunday in December and the week following to SHOW WHAT THEY ARE. I am thinking of the many temptations that will assail us as we shall be approached by the canvassing teams. Some will offer that old, threadbare excuse "that they do not pledge to anything"; many will be tempted to under-pledge; others will put it off to some indefinite time, which means that they do not intend to pledge at all. They will SHOW WHAT THEY ARE. But thanks be unto God for that greater host, who will SHOW WHAT THEY ARE by their willingness to pledge to the causes of our

Lord and Master in a most worthy and sacrificial way. Will not every Baptist do his duty during these meaningful days? England expected every man to do his duty in an hour of crisis. As the brave admiral announced England's expectation every man went forth into the jaws of death to do battle! Our Captain, the Captain of the mighty host of Southern Baptists, is expecting that we shall do our duty December 6-13.

What we do now will prove WHAT WE ARE. What a glorious privilege that! Note the many channels through which our means will flow out to a sin-sick and needy world. Our Mission work to the lands across the seas. Millions are waiting, the dying millions, for the gospel-light. Our Missionaries are looking this way for the needed funds. Our schools over there are needing our help and every teacher is expecting that we do our duty. The hospitals, orphanages, seminaries and every institution under Southern Baptist control and direction need our help. I wish it were possible for the whole office force under the direction of every State Board within the bounds of our territory to tell you just how we feel and how we are looking to you to do your duty during these days. I have every reason to believe that our Mississippi Baptists will see to this important matter and when the time shall have come for reports to come in, I am looking for victory. How it will rejoice all our hearts, and crown our adorable Lord, when we shall have done our best one time for him.

If every Mississippi Baptist would do his duty the whole Budget of \$700,000.00 would be pledged in one afternoon. Have you stopped to think how little this would be for every Baptist? Less than \$3.36 per capita. About 6.04 cents per Sunday. There are but few if any Baptists in the state that could not give that amount every Sunday if they wanted to. Certainly there are hundreds and even thousands that are able and will do more than that. Let no one who is able to give many times that amount fail to do so. Every man is to give according to his ability, as God hath prospered him. Many should give up in the thousands. Do you want to prove WHAT YOU ARE, by showing your willingness to honor him who has honored you with the ability to get money? Then consecrate this gift and use this opportunity to glorify your Lord and Master.

It was our good pleasure to visit in three associations the past few weeks. We were with Pastor Rhodes and the Rocky Point Baptist Church on the third Sunday in November. This church is located some six miles out from Lucedale, in a thriving, prosperous community of fine people and Pastor Rhodes has endeared himself to the hearts of the people, leading them into the erection of a commodious pastor's home. In the afternoon we motored to Agricola, where we found a fine people and spoke on the Budget and Every Member Canvass. At the evening hour we were with Pastor Rhodes and were given an attentive hearing by a large audience. We were especially impressed with the large number of young people in the service. This is a field of wonderful opportunity and if the people will follow the leadership of this aggressive pastor great things will come of this church.

Monday we motored to Moss Point, visiting the Pascagoula Church at the evening hour, where we spoke on the 1926 Program. Pastor Morris and the finance committee were planning to put on the Every Member Canvass and were expecting to go over the top in a great way. Tuesday evening we spoke to the saints at East Moss Point Church, where our good friend Rhodes is

pastor. This church is blessed by having the fine spirited T. E. Spencer, one of God's great Laymen, who is doing more perhaps to influence the life of the community and county, than any other man in it! We praise the Lord for every good Layman. May the Lord increase their tribe.

Coming to Fifth Ave. Church, Hattiesburg, we put on a Stewardship Class with Pastor D. A. Youngblood. In the afternoon we taught a class out at Normal College, having 28 fine young men and women to enroll in the class. It was a great joy and blessing to have the touch of this fine group, along with the other class at the church for the evening hour. There were 46 who took the work and we are planning for a great day with this church, when we shall deliver Diplomas in Stewardship to those who took the work. Let others plan for such Schools. This is one way that we shall enlist the interest of our people in Christian Stewardship. We should be able to deliver 2,000 such Diplomas during the year 1926. Let the good work go on.

The Fifth Ave. Church is enlarging their church house, adding a Sunday School annex and increasing their auditorium space. We understood that the contract price was some \$18,000. This will give them a fine plant, which was greatly needed and we are looking for good progress to be made during the years ahead. We were pleased with the enthusiastic spirit manifested in all the work. Pastor Youngblood and his good wife showed us every courtesy and we enjoyed the hospitality of their home while in Hattiesburg. We also visited the church at Rawls Spring Saturday afternoon and spoke on the Co-operative Program. Here we found a fine people, among them the venerable Wilson, whom we knew when a boy in Union County, having preached to our home church, Oak Grove, during his residence at New Albany. It was a great joy to meet him, having been associated with his son in the Southwestern Seminary.

IF THOU WILT

"When He (Jesus) was come down from the mountain, great multitudes followed Him. And there came a leper and worshiped Him, saying, Lord, if thou wilt thou canst make me clean. Jesus put forth His hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed". Matt. 8:1-2-3, Mark 1:40. Leprosy is one of the most offensive, loathsome, and dangerous diseases known, and most difficult of cure—generally believed to be incurable.

This man was thoroughly conscious of his diseased and hopeless condition. With great faith he humbly and earnestly appealed to Jesus for cleansing and cure. Jesus, with loyng sympathy, touched him, saying, "I will", and by his divine power cleansed and cured him.

Sin, like leprosy, is offensive and dangerous, brings condemnation and eternal death to all; "for all have sinned"; and Jesus, the Son of God, is the only one who can cleanse from sin and justify the sinner before God, He having become the sacrifice and "propitiation for the sins of the whole world" and the only "mediator between God and man". 1 Tim. 2:5.

Like the leper, the sinner, coming to Jesus, conscious of his sin-condemned, self-helpless, hopeless condition, with the leper's confident faith and trust, will be pardoned, justified, sanctified and made "meet for the Master's use". 2 Tim. 2:21.

Let not the convicted condemned sinner trust for salvation, in his own good works or that of others, but in Jesus only, the Son of God, who alone is able to save them to the uttermost that come unto God by Him." Heb. 7:25.

"My hope is built on nothing less,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name—
On Christ, the solid rock, I stand,
All other ground is sinking sand".

—C. M. Sherrouse.

Mississippi Woman's Missionary Union

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FAREWELL, OUR FRIEND

The Woman's Missionary Union of Mississippi, and of the Southland, and of the Mission Fields of the World has been called upon to say good-bye to one of the truest friends this Union has ever had: Dr. W. Y. Quisenberry, who went Home to Glory November 23rd.

Farewell awhile, O Tender Heart and Great;
 We know the blissful, well earned rest is sweet,
 To one whose earth-worn cross has been laid down,
 To grasp instead, a ful-starred radiant crown.
 We know the Saviour's joyful welcome "Come
 Ye blessed of My Father, hasten Home",
 Brings bliss beyond what human tongue can tell.
 The end is Everlasting Peace. Farewell.
 —Margaret McRae Lackey.

itt, Superintendent Pike County Association, Summit; Mrs. Rosa McNease, Bassfield; Mrs. S. D. Moak, Norfield; Mrs. H. A. Burns, Bogue Chitto; Mrs. James Oliver, Fayette; Mrs. J. W. Drane, Lorman; Mrs. I. D. Stewart, Fayette; Mrs. C. W. Stewart, Oskyka; Mrs. Birdie Tate and Miss Lottie Tate, Smithdale; Mrs. J. L. Standifer, Mrs. J. S. Harris, Mrs. Thomas Purser, Mrs. Carrie Reeves, Mrs. Mercier, Mrs. Price, Mrs. Cannon, and Mrs. Madge Quin Fugler, Counselor, of McComb.

A tempting lunch was served at noon and the day's program was concluded with a playlet by members of the Sunbeam Band of the First Baptist Church under the direction of Mrs. J. L. Standifer.

—Madge Quin Fugler,
 Counselor Sixth District.

Good News From W. M. U. Training School

"So lightly falls the foot of Time
 That only treads on flowers."

The first quarter of 1925-26 has glided by so rapidly—each day full of earnest work and joyous experiences that one is reminded of the beloved school boy who complained "Tempus Fudges."

Since the session opened September 21st new and interesting relations and happenings have marked the weeks and days. It has been a great happiness to note the admirable fitness of our principal, Mrs. Janie Cree Bose, for all the varied and delicate details of her new and splendid task. As leader in all plans for the welfare and progress of the school, as hostess and model in the social activities of many young women, as a spiritual guide in all that touches the deeper life of those about her, and as the "Little Mother" to the young people who perchance were longing for a mother's understanding sympathy, she has justified the confidence that selected her to carry on the work so nobly done by Mrs. Maud R. McLure.

Mrs. Bose has made several visits during the autumn when her timely helpful messages have been deeply appreciated. She has spoken at Student Conferences in this city and in Nashville, attended W. M. U. meetings in Tennessee, Missouri and Washington City.

Perhaps the most interesting matter just now in connection with the school will be the assurance that the removal of the Southern Baptist Theological Seminary during the early months of 1926, will not deprive our students of the valued privileges they have enjoyed in the past under the great scholars that make this Seminary pre-eminent in Theological Training. Several years ago in a conference between the Executive Committee of W. M. U. and a committee from the Faculty of the Seminary assurance was given that close co-operation between the two institutions would be continued, and a recent conference with Drs. Mullins and Carver reassured us. Hopefully and trustfully shall we pray for such adjustments as will continue the relationships of elder brother and younger sister that has been gratefully recognized for twenty-one years. The faculty, the Board of Woman's Missionary Union Training School, the present student body, and the hun-

dreds of alumnae in all the corners of the earth are earnestly praying that Woman's Missionary Union will build its love gifts into a unit of the splendid new seminary—a temple worthy of the God we love and serve, and of the six noble women who have led us to great achievements.

On October 16th interesting friends were invited to "come and see" what W. M. U. had given the school as a workshop for its religious welfare activities. The new building at 524 East Madison St. is a "thing of beauty and" we believe is destined to be indeed "a joy forever." Miss Broadus honored Vice President Emeritus, in behalf of Woman's Missionary Union presented it in her own beautiful way to Mrs. Janie Cree Bose for the school. In well chosen words it was accepted, and in turn committed to Miss Littlejohn, Supervisor of all practical mission work in the school, and to Miss Alice Johnson, Special Director of Good Will Center activities. Pastors and prominent laymen, enthusiastic members of the community all took part, and a member of the Mothers' Club, useful and valued in the days when Mrs. McLure and Miss Leachman were "Head Ladies," was the orator of the day. She told vividly of how "a new heaven and a new earth" had opened for many because of that life saving station.

The health, the spirit and the faithful work of the school have been all that could be desired. The thoughtful remembrances of the friends far and near have cheered the hearts as well as the bodies of our healthy, hungry girls. Christmas hints are already in the air, and President and Mrs. Mullins are already invited to share Christmas turkey from Oklahoma, cakes from several states, and various kinds of Christmas cheer that comes laden with love from all over our Southland. Here's to a blessed Christmas, and New Year to each and all from the grateful hearts of students, faculty and Boards of Woman's Missionary Union Training School.

—Mrs. Geo. B. Eager,
 Chairman Local Board.

It is the opinion of the church, and Pastor E. V. May, of Flora, that the revival meeting, which closed Nov. 25, was one of the most successful and far-reaching, in the history of the church. Dr. Harry Leland Martin, pastor of the First Baptist Church, Indianola, did the preaching, which means that the preaching was of the highest order. His messages were clear, pungent, and Spiritual; and were lovingly and tenderly laid upon the hearts of the people. The singing was led by Mr. David M. Hughes, of Newport, Kentucky, who is one of our very best Gospel singers. This was Bro. Hughes' second visit to Flora; and it is the hope of the pastor and church that it will not be his last. He was ably assisted by his wife, who played his accompaniments, and sang with him in special numbers very effectively. The church and pastor are deeply grateful to God for sending these consecrated and efficient workers to them at this time. They feel that the church is ready to go forward in greater endeavor in bringing in the Kingdom of our Christ. There have been twenty-five added to the church on profession of faith and others are sure to come yet.

Young People's Conference in the Sixth District

Reading maketh a full man; conference a ready man; writing an exact man.—Lord Bacon.

The Young People's Conference which was held in the Sixth District at McComb, with the W. M. U. of the First Baptist Church as hostess, on November 18th, demonstrated this axiom to the complete satisfaction of the fortunate women who were present on that day.

Under the able direction of Miss Fannie Traylor, Young People's Leader of the W. M. U. of the State, the morning session was devoted to prayer, to conversational discussion of various problems, to helpful suggestions and plans for the advancement and improvement of the work in the future in this district. Local problems were stated, interesting posters were displayed, suggestions for program helps were given and added information along the line of work in each community was obtained.

In the afternoon two conferences were held under the direction of Miss Traylor and Mrs. I. L. Toler, vice-president of the sixth district. The immediate results of these conferences were greater zeal, increased enthusiasm, additional information, and spiritual blessings—and all of these will help make the participants more "ready" to accomplish greater things in the Sixth District.

There were five Associations represented by five Young People's Leaders, three Associational Superintendents, two Personal Service Leaders, one Church Director of Young People's Organizations, one Counsellor, and others.

Was not this conference worth while? This band of earnest women gathered together to pray, to plan, to promote the "publishing of the glad tidings" among our young people!

The following attended the conference: Miss Fannie Traylor, State Young People's Leader, Jackson; Mrs. I. L. Toler, vice-president of the Sixth District, Gloster; Mrs. Edna Watkins Hew-

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

George County Associational B. Y. P. U. Convention

Mr. W. L. Walker reports a very interesting convention for the George County Associational B. Y. P. U. held with the Rocky Creek church the first Sunday in November. Miss Annie Averett, president of the convention, is now in school at Woman's College, and brought with her to the meeting several other Woman's College girls. George county is one of the few counties in the state that has a B. Y. P. U. in every church. This is the result of the Associational B. Y. P. U. AT WORK. We give below the program as sent in by Bro. Walker:

Song Service.

Devotional, led by Bro. Bassett. Business session.

Awarding of Banner.

The Duties of the B. Y. P. U. Director—Miss Christine Bush.

Special Song—Misses Nell and Audrey Cotton and Daisy Wood.

Our Junior and Intermediate Work—Miss Cecilia Durscherl.

Song, "I Am Thine O Lord".

Missions the Heart of Our Work—Miss Madeline McCann.

Special Song.

Our Goal for 1926—Bro. J. S. Rhodes.

Closing Prayer.

Eudora Organizes Senior B. Y. P. U.

Miss Kathryn Baxter, B. Y. P. U. Director of Eudora church, reports the organization of a Senior B. Y. P. U. with twenty-three members. They are planning to have a Study Course right away, which is of course the very best thing for any newly organized Union to do. We congratulate the church on this addition to their Training Department. The Junior B. Y. P. U. of this church was one of our A-1 Unions for the past quarter.

We are to have Mr. H. V. Hamilton, State B. Y. P. U. Secretary of Arkansas, with us for our State Sunday School and B. Y. P. U. Convention next March. Every year we have a new worker, so that our young people will have had the opportunity of knowing and hearing the South's best talent.

Calhoun City Organizes Senior B. Y. P. U.

The Calhoun City church has a Senior B. Y. P. U. of several months standing reporting that they want to be counted in our list of B. Y. P. U.'s striving for the standard. Every B. Y. P. U. ought to have the Standard of Excellence as their guide and be satisfied with nothing short of its requirements. In addition to the Senior Union, Calhoun City also has the Junior and Intermediate Unions.

Montrose Elects B. Y. P. U. Director

The Montrose church has caught the idea of the General B. Y. P. U. Organization, at least they have started it in their church by electing a B. Y. P. U. Director. Miss Lydia May has been elected to this important place in the church and we look for good reports from now on from the B. Y. P. U.'s of Montrose. What Montrose has done, every church large enough to have two B. Y. P. U.'s should do.

Many letters of appreciation, expressing their feeling regarding our Directors' Conference has come and all report the conference a GREAT SUCCESS. Sorry some of our Directors had to miss it. We will have it next year, so begin now to plan to attend.

March 23, 24, 25 are Red Letter Days with Mississippi Baptist Young People. Why? Because that's when the Sunday School and B. Y. P. U. Convention meets at McComb. Going?

B. Y. P. U. State Secretaries of the South will have their annual conference in Nashville January 6-9. If you have anything you want discussed and passed on at that meeting, write your State Secretary.

We are glad to have so many of our B. Y. P. U.'s reporting that they are keeping up the suggestions in the Schedule of Activities. Some have sent in recently their list of tithers. We thank you for this.

We will be glad to send you a copy of the Schedule of Activities if you haven't a copy and desire one.

Lula Organizes Senior B. Y. P. U.

We are glad to get a report from the Corresponding Secretary, Mr. Talbert Burford, telling about their Senior B. Y. P. U., which has been organized recently. Their pastor has already taken them through the study of the Manual (a mighty good way for a pastor to get acquainted with his young people), and they have set the Standard as their goal and hope to attain it.

A Christmas Play, Free

Perhaps you would like to use this play for Christmas. It is designed especially for that purpose and if you want copies, write us and we will be glad to send them. We have two, one for Juniors, "Where Is Love", and one for Intermediates or Seniors, "The Path of the Star".

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Panama Canal Zone is not only the cross roads of the seas, it is now perhaps the center of the greatest influence in Latin America. The Zone is forty-eight miles long and ten miles wide. The Canal has a minimum width of three hundred feet. The largest ship in the world can pass through it. It has a capacity of forty-eight ships a day, although the transit so far has reached an average of only about fifteen. The Isthmus of Panama—a strip of land nearly seven hundred miles long and about fifty wide, a serpent-like chain of beautiful mountains and fertile valleys through which the Canal, as a mighty artificial current of fresh water, flows—has been quickened to new life in many things, and other republics of the tropics have felt the influence of North America and are awake to a new day for equatorial man. Coffee, rubber and tropical fruit cultivation by the natives is being extended now beyond their dreams of twenty years ago. Silk cultivation on the Isthmus, and in Colombia, is a new industry and it promises to excell in quality of material that produced in Asia. Lumbering and mining are now more profitable than ever, and cattle raising is also receiving more attention. Air mail routes to and from North and South America through Central America and the Canal Zone are being planned by the United States government, while highway construction connecting the republics from Mexico to Argentina has begun. Spanish is being taught in the Canal Zone schools while English has been made a course in all the schools of the Republic of Panama and in the schools of some of the Central American states. American money is now almost exclusively used in Panama. American markets and methods of manufacture and agriculture are making a new economic life in this section of the hemisphere.

The Zone itself, an almost continuous city from Cristobal on the Atlantic to Balboa on the Pacific has now a nucleus in a dozen or (Continued on page 13)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON
Dec. 6Paul's Voyage and Shipwreck
Acts 27:30-44

Introduction: Paul's appeal to Caesar necessitated his voyage to Rome over stormy seas. In making his appeal to Caesar he was entirely within the rights of every Roman citizen. This change of venue took his trial out of the hands of the Provincial Court at Caesarea and referred it to the Imperial Court at Rome. Paul's call for this transference of his case from the jurisdiction of Festus to that of the Emperor may have been inspired by several considerations. Festus lacked familiarity with the forms of legal procedure in the Province to which he had been so recently appointed and the unfriendly environment, due to the temper of the people and the activities of the Jewish authorities at Jerusalem, who were seeking to destroy Paul, was a sufficient reason for the change of venue. The hostility of the Jewish people, and their activity in bringing every possible influence to bear on the court to secure a verdict against him, Paul knew were damning to his interest and might possibly defeat the ends of justice in the adjudication of his case. Besides, Paul was not concerned alone in his escape from the deadly peril to which the deadly hate of the Jews had brought him, but the very existence of the Gospel movement and its worldwide outlook and activities was vitally involved in the outcome of his trial. He was not fighting to save his own life, but to save the cause of his Lord and Master who had saved him and called him a world-wide mission. It was not Paul alone who was on trial, but the Gospel he preached. He was called for the defense of the gospel and in repelling the charges of his enemies, and in vindicating himself before the courts, he was situated not so much by the consideration of his escape from death as to rescue the Gospel from the hands of those who were seeking to destroy it. He was representing himself in his trial to be sure, but how much more the Gospel of the Kingdom. In view of the momentous issues involved, how could he do otherwise than carry his case before the highest court of the Empire, the Imperial Court since the issue was Imperial.

Once more, Paul had long cherished the purpose to preach the gospel in Rome. Rom. 1:13-16; 1:22-29, but in the providence of God he had been hindered from carrying the message of life into the imperial city of the pagan world. The time, condition and manner of his going to Rome were not such as he would have chosen, but his appeal to Caesar afforded him an

opportunity to realize his long cherished desire. He was not slow to avail himself of the opportunity though it came to him in chains. Paul well knew how to turn the most unpromising condition of his life into a means of advancing the progress of the Gospel and making them subservient to the glory of Christ. Paul's appeal to Caesar opens up the way for his entrance into the harvest field waving with golden grain under the shadow of the wings of the golden eagles of the imperial city.

Paul, ignorant of the perils awaiting him in the long and stormy voyage to Rome, entered with confidence upon the long journey which would bring him to the court of Caesar. Paul embarked upon a trading vessel which plied its business along the shores of Asia Minor, with other prisoners in charge of a Roman centurion, Julius of the Augustan band. His attendant companions were Dr. Luke and Aristarchus of Thessalonica, and probably Timothy. At Myra on the Cilicia coast they were transferred to an Alexandrian grain ship bound for Italy. Owing to the winds and the waves the larger vessel was unable to cross the Aegean Sea, but was driven southward to Crete and finally headed into Fair Havens, a bay close to the town of Lasea. The bay, Fair Havens, was not an inviting harbor to spend the winter. The authorities aboard the vessel met in council and invited Paul, an experienced traveler both on land and sea, to the council. In spite of Paul's advice it was decided to proceed some fifty miles further west to Phenice, a land-locked bay, so environed as to form a natural break-water against the fury of the winds and the waves to which many a vessel owed its destruction. Soon after their departure for Phenice a furious tempest burst upon them, the vessel was driven helpless, many days by the fury of the storm. The sailors had lost all heart, the captain, the centurion and the soldiers abandoned all hope of escape, when Paul spoke to them the words of good cheer which revived hope. He assured them of the safety of their lives. His God had given him a revelation, "Saying, Fear not Paul; thou must stand before Caesar, and lo, God hath granted thee all them that sail with thee". This assurance of safety did not abate the necessity of every possible human endeavor.

1.

Well did Paul know that God accomplishes his purposes through human agencies and instrumentalities. When the vessel had drifted near unto land the sailors conceived a plan to save themselves by escaping from the dismantled vessel in a life-boat which they were lowering to the sea. Their purpose was disclosed by Paul's language to the centurion, "And as the sailors were seeking to flee out of the ship

and had lowered the boat into the sea under color as though they would lay out anchors from the foreships, Paul said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall off". (Vers. 30-32.) Paul's wonderful gift in gaining the confidence and admiration of all classes, constantly appears in the study of his life. The high regard and confidence of the public officials with whom Paul came into relations from the hour of his arrest in Jerusalem as a prisoner in bonds, are attested by the Sacred Records which have come down to us. His words to the centurion and the soldiers met a ready credence and are suggestive of the surrender of themselves to the leadership of Paul, to bring all to safety according to an assurance from God, that every soul aboard the dismantled ship would be saved. A man led and guided by God is a safe leader for men. The certainty of the ultimate safety of the two hundred and seventy-six souls was assured to Paul by God himself through the angel which appeared to him; but this assurance did not forestall the necessity for every possible human endeavor. The possibility of the final loss of all on board could be and was averted by the heroic vigilance and work of Paul, the centurion and the soldiers. God's sovereign purpose comes to realization through human agencies. God's sovereignty does not abridge human liberty nor human responsibility, nor the necessity for the exercise of human wisdom in averting the perils which threatened to defeat the purposes of men who would add to the peril of the hour and stimulate all with courage and hopefulness.

2. His sympathy and interest in the welfare of his dispirited and suffering companions mount to sublime heights in his efforts to restore them to confidence in the certainty of their escape from the very jaws of death and to refresh their toil worn and starving bodies, huddled in fear of the remorseless demon of the sea awaiting his last stroke, the stroke of death. "And while the day was coming on, Paul besought them all to take some food, saying, This is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you take some food, for this is for your safety; for there shall not a hair perish from the head of any of you and when he had said this, and had taken bread and gave thanks to God in the presence of all; and he broke it and began to eat. Then were they all of good cheer, and themselves also took food". (Vers. 33-37.)

Everybody and everything seem now to be under the control of Paul except the winds and the waves. Of these he felt no fear. His faith was in the God of the winds and the waves. His concern is the shivering forms of cadaverous men, terror stricken and hopeless. The dawning of the morning had dispelled the darkness, but it had not

bridled the fury of the winds nor calmed the ocean's rage; it brought no strength nor hope to those who were biding in grim resignation the fate awaiting them. The scene was pathetic. Bravely did Paul meet the demands of the hour. His first effort was to root their faith and their hope in the promises of God whose might lifts the life and safety of men above the circumstances which buffet them. Driven from the last outpost of earth Paul would anchor their hope in the promises of God, whose he was and whom he served. To relieve them of their hunger, to reinvigorate their wasted strength of body, now too long without food, was a pressing need. Paul was urgent in his appeal to them to partake of food. His words, his self-composure, his thanksgiving to God and his partaking of food in their presence, tranquilized the turbulent state of their minds and filled their hearts with good cheer and they partook of food. They had been brought to themselves, by the commanding presence of Paul whose heart was stayed on God. The potency of a life firmly planted upon the promises and the presence of God is beyond all human calculation.

3. They are now ready to address themselves to the task of realizing the deliverance of which Paul had assured them. "And when they had eaten enough, they (without delay) lightened the ship, throwing out the wheat into the sea. And when it was day they knew not the land, but they perceived a certain bay with a beach and they took council whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; hoisting up the foresail to the wind they made for the beach". (Vers. 38-40.) The sailors now labor to make Paul's assurance of the escape of all upon board of the storm broken and disabled ship and spared no effort to make doubly sure. The coming of the day disclosed to them a deep bay whose smooth sandy beach offered them a safe retreat. "It was a welcome sight, and they hastened to avail themselves of the opportunity. They unlashed the rudder since the mast was gone", they set the foresail to the winds and cast off the anchors, and the ship drifted toward the beach. The words of Paul, his serene composure, the food they had taken, after a long fast, had revived their spirits and impelled them to the final effort to land the cargo of human lives in safety. But alas they were doomed to disappointment, still at the mercy of the wind and waves the front part of the vessel was driven onto a sunken reef while the hinder part was shattered to fragments by the violence of the waves. There lay the vessel a worthless ruin.

4. "And the soldiers counsel was to kill the prisoners lest any of them should swim out and escape. But the centurion, desiring to save Paul, stayed them from their purpose, and commanded that they who could swim should cast themselves overboard and get first to the land;

Thursday, December 3, 1925

THE BAPTIST RECORD

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and the rest some on planks and some on other things from the ship. And so it came to pass that they all escaped safe to the land". (Vers. 42-44.) The soldiers were prompted to an atrocious slaughter to save their own lives. The Roman soldiers' life was in power to deliver the prisoners, committed to his care to the rightful authorities. In case of the escape of the prisoners the life of the guard was held in forfeit, to take the place and suffer the penalty of the escaped prisoners, to the shame and death which their escape would impose. Julius the centurion, out of his admiration and affection for Paul, whose heroic spirit and manly bearing had so completely won him, forbade the slaughter of the wretched and helpless gang on their way to Rome to pay the penalty of death for the crimes they had committed. The influence of a great life given in sacrifice and service, in the uplift of men is a potent factor in working out the purposes of God. It was Paul's silent influence which now held the mastery. His manly character and the majesty of his personality determined the policy of a Roman centurion, which involved his standing as a military leader, and possibly his own life and the soldiers at his command. Paul's experience upon the high seas, involving shipwrecks and other perils, probably qualified him for a place among those who swam to safety, while others reached the land upon plank and other rubbish torn from the stranded vessel, which now lay to register the awful havoc wrought by the remorseless fury of wind and wave.

1. We may learn from this lesson that God does not exempt, even his especially chosen ones from the casualties of life, nor shield them from the sufferings and afflictions incident to men.

2. That these hardships and sufferings of God's children are not marks of his displeasure. They lead to deeper experiences of his grace and an abiding assurance of his willingness to sustain us with the adorable succors of his gracious power.

3. That the avenue of suffering often leads God's servants into unexpected opportunities for reaching the lives of others, whose fortunes have closed every way of approach save that of suffering and personal sacrifice.

4. The very foundation of the kingdom of our Lord is that of vicarious sufferings, sacrifice and even death itself. The sufferings of Paul were in the interest of the others endured for Christ's sake. Before Paul gave an inventory of his sufferings in 2 Cor. 6:4-10, he wrote, "Him who knew no sin he made to be sin in our behalf that we might become the righteousness of God in him". 2 Cor. 5:25. It was through the sufferings of Paul that the Gospel was carried from Damascus to Rome. Over land and sea Paul went not in ease nor comfort, but "in much patience, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings" to

carry the message of life to the Gentile world. All these were in behalf of men who were sitting in the region and the shadow of death. Paul's sufferings were not in his own behalf but for others. He was filling up the sufferings of Christ. Such sufferings as Christ did not provide against in the salvation of a lost world his servants must endure.

TRAINING SCHOOL CLASS TO
START JANUARY 1st, 1926
BAPTIST MEMORIAL HOSPITAL

Owing to training girls for our Baptist Hospital in New Orleans and other reasons, we have a few vacancies. We are opening a Class January 1st, 1926; a splendid opportunity for High School and College Graduates to earn a profession of untold value to them. We possibly can accommodate twenty.

If you want to be a Graduate Nurse, train at the South's largest Hospital and the South's largest Training School. Apply at once to the Baptist Memorial Hospital, Memphis, Tennessee.

LYON

An average of \$145 per member in gifts has been announced by D. A. McCall, pastor of Lyon, Jones-town and Coahoma, by the members of his three churches, for the year October 1924 to October 1925. The pastor is rejoicing at this season over the fine record of his flock and the people are all happy in the belief that their gifts have meant much to the denominational program at home and afar. Jones-town's per capita was \$166 with 45 members, Lyon's was \$148 with 84 members, and Coahoma with 15 members had an average of \$90 per member. The total budget reached above \$21,000. The Jonestown church supports a native missionary, which work they undertook after a visit from Dr. W. Y. Quisenberry. Their Sunday School has held the A-1 award ever since its organization. A busy physician, Dr. D. O. Pierce, is superintendent.

Lyon's Sunday School has more than doubled attendance in two years. Boyce Adams, an alumnus of Mississippi College, is superintendent. The Men's class of the school almost equals 50 per cent of the Sunday School membership, at Lyon.

The pastor stated that several old University friends had asked him, "Why are you staying at such a small place as Lyon so long?" He says if any who have been wondering will look, they will see that "quality is sometimes worth more to the advance of the Kingdom than quantity."

The Women are planning a large and sacrificial gift to the Foreign Mission Board after Christmas and are "cutting down" on holiday expenditures to do this in the biggest way.

COMING BACK TO MISSISSIPPI

Brother A. A. Kitchings has recently resigned his full time church here in Kentucky at Eminence with the expectation of moving back to Mississippi by the first of December.

He will go back to his home in Scott County near Ludlow until he can recuperate. He has had temporary failure of health caused by constant strain here in the Seminary. He has finished his B.A. degree in Mississippi College and the Th.M. degree in the Southern Baptist Theological Seminary here in Louisville, and one year's work on the Doctor's degree. It is unfortunate that he has had to stop before finishing the latter, but fortunate for Mississippi to have such a man as he to come back.

It would be fine for some church or churches to avail themselves of his services because of his unusual ability in evangelistic work as well as pastoral qualities. These have been demonstrated here as well as in Mississippi. He held a most wonderful meeting at Ludlow last year.

Mrs. Kitchings has qualified fully as his assistant, having finished the full courses in the W. M. U. Training School, which is a sufficient guarantee for faithfulness in future service as well as fine qualities in community interest.

"A Square" Junior is expected to fit in nicely as a supplement to the work since he is about six months old. I have lived here in the city with these noble Christians and am prepared to say from first hand information that they are thoroughly qualified to handle most any field. May God lead them in their future career for service in kingdom work,

since they are so worthy of a good field of labor.

Brotherly,

—Stanley W. Rogers.
P. S. Address him at Beach, Miss.

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PRENTISS

Had quite a busy Thanksgiving. Had a service at Carson Wednesday evening at 7:30, one at Prentiss Thursday morning in the Presbyterian church at 8 o'clock. Then drove out to Antioch church where I am preaching in the afternoon of Sunday in connection with Prentiss. We had a fine day out there. At the close of the service the pastor received a good pounding. They had filled his car up with good things and sent him on his way racing. They are placing a nice piano in the church and getting ready to remodel the building and Sunday School rooms. This has been a fine year for them. Best wishes,

—J. B. Quinn

JUST LISTENING TO CASUAL REMARKS

The human tongue, when unguarded, will let drop here and there the secret thoughts of the heart which reveal the condition of the soul. Only a few days ago the writer, in conversation with a prominent Methodist layman, in regard to the death of one of our good citizens, heard him say: "If that man did not go to heaven we need not—any of us—try to get there". He had just previous to the above statement made mention of the man's good deeds, that he was honest, attended church regularly, was liberal, good hearted, etc., saying at the conclusion what I quoted above. It wasn't long after this conversation that the writer heard the following remarks from the lips of a prominent Baptist layman of the same town: "I help all denominations because we are all trying to get to the same place; and it doesn't make any difference what church we belong to, we are not going to heaven when we die unless we live right".

Now, what do such casual passing remarks as the two above mentioned mean? It simply means this, and nothing else: that these men know nothing of the doctrines of the Gospel of Christ; and believe that people who live the right kind of life, honest, moral, upright, etc., will be saved.

I love these two men, they are my friends. My heart burned within me and I wanted to teach them the way of life, but somehow my lips were sealed. You know it is very discourteous to break in at a time like that to rebuke. It is indeed a sad thought to me. Men like those are blind, but think they see. They are lost and do not know it. Our churches are full of them. What a sad thing it is. And these men are liberal givers, contributing liberally toward sending the Gospel to the heathen.

It seems so hard for men to realize that they are sinners, and that salvation is by grace through faith, the gift of God and not of works. It is so hard for men to realize that Christ died for our sins.

—J. E. Heath.

LETTER FROM MRS. APPLEBY

The following is from the Bulletin of the First Baptist Church, Springfield:

We are glad to publish this beautiful letter from Mrs. Appleby, written to Mrs. W. J. Leyde:

October 25, 1925

Belo Horizonte, Minas, Brazil
Rua Rio Preto 670

My Dear W. M. U. Friends:

How much dearer to me you are this morning than ever before, and what golden memories link our hearts, as I think of what you meant to Mr. Appleby through his young manhood, his college and seminary life, and his giving Brazil his short term of service. However I cannot believe that it is a short term of service, for truly the testimony of native and missionary in so many places remind me that, "I shall not die, but live and declare the works of the Lord." When he renewed to me shortly before going the years of struggle to become a minister fully prepared, the clear call to Brazil, the hopes and dreams of service in the years to come, he reminded me that God would not call him home now unless his death could serve more than his life. The long prayers we had together about the operation were always perfect submission to His will, whether to go or to stay. It was, "Lord, I am Thine, and Thy will is my will, in whatever you want me."

The Kansas City physician seemed to have missed last year the seat of Dave's trouble, and in a letter just received from him says he had no ulcer last year. Of course, Dave thought everything righted, but having further trouble was x-rayed here, and the doctor said all that would ever make him well was to remove a stomach ulcer. At first he would not tell me—thought he would wait until our little boy should come, and I was quite strong again. Then one day he told me all about it; said he was wasting time trying to work under unfavorable circumstances, and a delayed opera-

tion meant a delay in getting farther into the interior where our hearts longed to be. He felt it unfair to waste the six or eight weeks until I should be well, and we prayed it out in tears and decided to brave it through beforehand, thinking we both would be strong about the same time to put new energy into our work.

Exactly a year from the day we landed in Brazil, he had the operation and came near dying that morning of the 9th. Every day afterward was a fight for life, and how bravely and beautifully he struggled to get well. I stood over him and begged him to try to breathe again, smiling when my heart was breaking. The doctors said only his fine, clean life saved him the week that followed, and kept him going this long with the ulcer. He was so thoughtful of me, that one night when they thought he would go, and had sent for me, he refused to go to sleep after several injections, saying it might frighten me to find his eyes closed when I entered. How thoughtful he was of all who attended him, and how marvelous the testimonies of his consecrated character during the entire time.

He gave the boy who waited on him the gospel of Luke, and spoke to him about the Savior. Coming out of the ether, he prayed in the Portuguese tongue, and called on different ones present to pray. While not conscious of what he said, he bore testimony of his faith. He had such an influence on all that stood around him during that last week. The J. R. Allen family, who had already moved into the dormitory to give us a little home life in their own home, when we arrived, much against our will, left their little baby six months old and son, remaining with Dave through the operation, and over him during the entire time day and night. Mrs. Allen is a trained nurse, and of course none to be had beside her. How Dave came to love them, and what true friends they have been. In a strange land where you have little or no credit, I do not know

what in the world I should have done without him or some of the other missionaries when our savings had been less than two hundred. Then I was too sick to attend to any details.

Wednesday night, the fourteenth, (Continued on page 16)

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BOYS! this outfit is prepared especially to enable you to celebrate a real Xmas. This wonderful assortment (worth \$3.00 at any retail store) meets all requirements of law governing sale of fireworks. Consists of 2 large 4 1/2 ft. paper balloons, 5 packs fire-crackers, 2 colored fire torches, 6 Roman candles, 12-3 in. Bang Salutes, 1 daygo early riser bomb, 1 piece Gatling Kracko, 3 cardboard Gatting Tanks, 1 colored star mine, 12 sets of night fireworks, 40 sparklers, 12 nigger miners, 12 sun of a gun, 12 grasshoppers, 12 ruby lights, 12 snakes in grass, 12 crazy cracker sticks, and powder. All complete in a neat wood box. A day's fun for the whole family. You can buy it for variety, quantity, quality, and price. Order now—don't wait. Remittance must accompany order. Fireworks cannot be mailed. Name your express office. We ship same day. Our booklet of celebration goods free. Send for it also.

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Thursday, December 3, 1925

THE BAPTIST RECORD

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(Continued from page 9) more small towns and forts on the Canal, each growing toward the two seas. Of course the continued growth of the population of the Zone depends upon the increasing number of transits of the Canal and the consequent growth of business therefrom. The people here are government workers and there is no encouragement for others to come here to live except agriculturalists and fruit growers who may desire to rent land from the government. This is a profitable business as the land is fertile. It is rented by the government at five dollars a year for a hectare, two and a half acres. Land may be purchased in the Republic of Panama and many Americans are doing this as a profitable investment for both timbering and agriculture and fruit raising. Tourists are turning this way and they find a welcome in the Zone and Panama. Comfortable and reasonable priced hotels and restaurants will be found. Newspapers are predicting at least ten thousand tourists this season. The percentage of healthy, happy and industrious people on the Zone is perhaps the highest in the world. The average population of the Zone (civil and military) is about 35,000. From this population only 293 deaths occurred in the fiscal year of 1925, while in Panama City (Republic of Panama), with a population of about 60,000, there were in the same period 1,128 deaths. But this is a great decline in the death rate among Panamanians since the Zone health authorities have had supervision of sanitation in Panama City. It is only a question of time until the Republic of Panama will have a health status quite as good as the American section of the Isthmus. It is reasonable to say that within five years or thereabouts the whole population of Panama will be free from the menace of the anopheles mosquito. The effect of this dreadful insect upon Panamanians has been of a different nature from its effect upon Americans down here.

The malaria has practically been conquered among the Americans. This was the work of the U. S. A. medical corps. There are (or were) three kinds of malaria on the Isthmus, all due to the anopheles mosquito, a genus of the family Culicidae (which means gnat). The quartan malaria is rare; a chill accompanies it every fourth day. The tertian malaria (which is common in the States) is accompanied by a chill every second day; it is seldom fatal. It is recurrent. The esti-autumnal malaria, called the "e. a." or sub-tertian or malignant tertian is the worst known to man unless it is what is known here as the black water fever. The "e. a." malaria was common here during construction days and was fatal unless conquered in its early stage. It is not recurrent. Cases of malaria in any of its forms are rare here now. The elimination of the mosquito is responsible for this. Quinine was the only remedy for the disease, and in construction days everybody took it two and three times a day. It

was a regular diet or tonic on every dining table, the liquid form being used. Everybody, from infants up, took it whether he had malaria or not. Old-timers have told me that one soon became accustomed to it and drank it without hesitation. Panamanians seldom had malaria in the way which Americans had it, and the West Indian negroes (who were laborers on the Canal) had it even less than the Panamanians; but the latter have suffered in the depletion of their physical manhood in the constant age-long subjection to it. Out in the interior now the anopheles mosquito is prevalent, sapping the vitality from these people and hurry them to an early grave. This mosquito must have a sip of blood in her body before she can lay her eggs (only the female transmits the malaria). And they can transmit the germ only after having bitten some one, or some animal, which happens to be a carrier, having it in their blood. The mosquito does not create the germ—she merely transmits it from the point of her "hypodermic" after securing it from the blood of a carrier. A carrier seldom has the fever with the disease which is in his blood.

The custom on the Zone is that when one contracts malaria he is taken immediately to the hospital, where rapid and usually effective treatment is given. In the meantime the medical authorities begin a thorough investigation as to when and where the victim became inoculated—and they seldom fail to find out and center efforts there to destroy the mosquitoes. The quartermaster corps and the medical corps work together, one in screening and the other in sanitation. Anything less than the vigilant and thorough work so characteristic of the great American army could never have accomplished the wonderful health measures on the Zone and in Panama. The hospital privilege here is unsurpassed. Possibly the most popular hospital is at Ancon. It is conducted by the army medical corps and the practitioners and surgeons are among the best of the medical profession. This hospital is equipped for the treatment of every disease. It is an immense institution and is said to be the next prettiest in the world, excelled only by one in Switzerland. It is open to every one on the Isthmus. The Republic of Panama has recently erected a very fine hospital in Panama City.

Panamanians and negro laborers from Jamaica, Trinidad, Barbadoes, and other islands of the Caribbean, have their characteristic diseases, and while the army medical corps battled and practically conquered malaria among the Americans it also lifted the health standard of these tropicans.

(Continued Next Week)

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

A professor was giving a lecture in a small town hall and was warming up to his subject. He wound up in this manner: "Man, as we have seen, is a progressive being; but many other creatures are stationary. Take the ass, for example. Always and everywhere the ass is the same creature. You never have seen, and never will see, a more perfect ass than you see at the present moment."

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COLLEGE COLUMN

M. S. C. W. News

Hi-Spots

The hi-spot on last Sunday was again in Georgia Eitel's group—10 out of 12 present, and of them 100%. In Mary Parkes' group there was only 1 absentee. This good attendance is due largely to the work of the Membership Committee. Two new members are welcomed on this committee—Lois Lott and Ruth Evelyn McKenzie.

Y. W. A.

The "Junior Circle" had charge of the last Y. W. A. program, and it was in charge of Rosine Aldridge. The subject was "Young Women Approved", and the lesson was the story of Queen Esther. At this meeting it was voted that the college Y. W. A. would contribute to the Christmas tree enough gifts for a family of seven children. Ann Louise White was elected as the new Chairman of the Junior Circle. The Juniors taking part of the program were Doris Smith, Lillian Broadway and Bessie Thompson. After the program was over members of this class passed around some sweets. This supplement to the program was enjoyed by all.

Sponsor Mothers

On Wednesday afternoon Mrs. Henry Beard invited her group of 12 adopted daughters over to the Workshop, where they transacted some business, talked about making good records, decided on their name, and finally enjoyed some refreshments. Mrs. Oscar Burris invited her group of girls to her home on last Monday, and delightfully entertained them there. This contact of the W. M. U. members with the Baptist girls at the college is strengthening the ties between the local churches and the work at the college, and is proving very beneficial. One girl remarked that it was the first time she had been in a real home since she came in September!

Bible Course

The study in the Life of Christ was brought to an end this week. Beginning next week and running through the following Sunday, Rev. J. D. Franks will conduct a series of character studies of women of the Old Testament. His lectures are as follows:

Rebekah—The Sweetheart

Eve—The Wife

Hannah—The Mother

Ruth—The Daughter-in-Law

Delilah—The Vamp

Esther—The Queen

A large attendance is expected at these lectures. The week following this, there will be a Y. W. A. study course taught by Miss Fanny Crayton. Although this is getting "near the holidays" we expect a good class in the mission study.

S. S. Reports

There were over 200 girls present at the First Baptist S. S. last Sunday, in addition to those who attend East End, and help in other classes.

Of this number there were 96 who made 100% in their records. During this week the monthly report cards will be mailed out to the parents. Mabel and Louise Spight sang a duet in the Whitfield Class on last Sunday, and Venie Dabbs sang at the closing exercises of the entire Sunday School. We hope to get a picture of the entire college Department of the S. S. on next Sunday.

Thanksgiving Service

A special Thanksgiving service was held at the Workshop just after breakfast. Many gifts in fruit, groceries and useful articles were brought by the girls, and later in the morning distributed among several unfortunate people of our city. At this service Miss Buchanan built a Thanksgiving Table by having scripture verses on praise and Thanksgiving. Bro. Franks led the morning prayer, and Mrs. H. H. McClanahan made the devotional talk. We were glad to welcome several local visitors as well as the mothers and visiting friends of some of the girls.

Kid—"Say, dad, that apple I just ate had a worm in it, and I ate that, too."

Dad—"What! Here, swallow this medicine and wash it down."

Kid—"Aw, let 'im walk down."

LOUISIANA BAPTIST CONVENTION

By N. T. Tull, Baptist Bible Institute, New Orleans, La.

Possibly your readers in Mississippi would be glad to have some report from the meeting of the Louisiana Baptist Convention, which convened at Winnfield, on November 17th, running through the 19th, making three full days and three nights. In many respects this was the greatest state convention I have ever been privileged to attend and I believe its greatness was due largely to the fact that sufficient time was given to enable every cause to have a fair hearing.

The spirit of the Convention was placed on a high plane to begin with by an address by Dr. Sallee, our missionary from China, who took Dr. Love's place on the program and spoke for one hour on Foreign Missions. Those who have heard Dr. Sallee know of his splendid personality and ability as a speaker. In the afternoon Dr. W. P. Price of Alexandria spoke, as the special representative of Dr. Gray, on Home Missions. His address was also a masterly presentation of this great cause.

An interesting feature of the report on education was a demonstration program by Accademia Academy when the President presented about twenty-five young men and young women who are attending that school from among the French people of south Louisiana, of which there are 400,000. Accademia Academy is helped by the Home Mission Board and is designed to minister largely to the French-speaking

population and to prepare preachers and workers to go back to those people with the Gospel message.

In connection with the report on Education was the formal presentation and acceptance of the proposed Girls' Standard Junior College at Shreveport. This proposed college has been promoted and brought up to the present stage by the M. E. Dodd Foundation. This corporation has secured a beautiful site for the school in Shreveport, consisting of about thirty-six acres, valued at \$200,000, with water and gas mains laid and paid for. The corporation also proposes to raise \$200,000 in Shreveport for the Administration Building, which they will present to the Convention free of debt. The only condition is that Louisiana Baptists raise \$200,000 for the building of dormitories. It is hoped that the school will be opened for students by the fall of 1927.

The Convention adopted a new charter for the Greater Baptist Orphanage, which is now located at Monroe and will in the future be known as the Louisiana Baptist Children's Home. A recommendation was also adopted and referred to the Executive Committee of the Convention looking to the purchase of an adjoining piece of land, at a cost of \$25,000, to supplement the splendid site already occupied by the Children's Home.

The Baptist Student Conference, which recently met at Baton Rouge, presented a memorial to the Convention, asking for a Baptist Student Worker for Louisiana, which was adopted by the Convention. A motion was made to refer the matter to the Executive Board, but the Convention refused to take any chances, but voted directly the will of the Convention that such worker should be put in the field. Another recommendation was unanimously adopted, under the report on State Missions, providing for the districting of the state into four general districts and putting a man in each district for general enlistment and evangelistic work.

The Convention unanimously and enthusiastically voted to adopt the suggestion of the Foreign Mission Board to make a love offering to Foreign Missions on December 27th.

The whole evening hour on Wednesday was given to the report of the Committee on the Cooperative Program, which report was presented by Dr. W. H. Knight, pastor of the First Baptist Church, Baton Rouge. Dr. Knight had all the heads of the various institutions on the platform and after presenting the report and making a great speech to the report, he committed the heads of all the institutions, one by one, to the loyal support of the Program and then turned to the audience and committed all the pastors to the Program and asked all the other delegates and friends present to stand and voice their loyalty to the Program. When this point was reached, great numbers of the Convention were in tears.

Everyone feels that this Convention marks an epoch in the history and progress of Louisiana Baptists.

IN MEMORIAM

Death

In the passing away of Mrs. O. L. Kimbrough, Sr., of Grenada, Miss., the town and church have lost a most valuable woman. Mrs. Kimbrough was modest, noble in heart and spirit, loved her home, and was indeed a queen in her home, making many sacrifices for her most splendid family through maturity of years.

Mrs. Kimbrough was sixty-one years of age and for forty years she had been a faithful and consistent member of the First Baptist Church. We miss her, but our loss is heaven's gain.

The entire church and community extend their deepest sympathy to the bereaved family. May God's greatest blessings smile upon them.

Her pastor,

—W. E. Farr.

In Memoriam

(Mrs. R. W. Whaley)

Again the Angel of the Lord has entered
Into our midst and gently borne
therefrom
The stainless soul of one in whom
were centered
All those dear dreams that make
four walls a home.

She is not dead! Tho' from the old
home portals
They bore her forth, beneath the
sod to lie,
And lost to sight and sense of earthly
mortals—
She is not dead! Good mothers do
not die.

Beyond today there is a fairer Morn,
Beyond the shores of midnight is
the Morn;
Beyond the valleys of distress and
sorrow,
The mountains of an everlasting
Dawn.

Thro' earth's discords one triumph
note is sweeping,
Thro' life's dull fabric runs one
thread of gold:
"Blessed are they who in the Lord
are sleeping,
The pure in heart the Father shall
behold."

Above earth's twilight shadows dark
and dreary
One star's soft ray the Christian's
path hath blessed:
"All ye, the heavy laden, and the
weary,
Come unto Me, and I will give you
rest."

Above the doubt, the fear, the grief,
the sadness,
Clear as a clarion o'er the pain and
strife,
Out of the darkness rings a Voice
of gladness—
"I am the Resurrection and the
Life!"

Thursday, December 3, 1925

She is not dead! In memory's sacred garden
The stainless white rose of her love shall bloom,
To be thro' lonely years Hope's bright-winged warden,
And consecrate the dust above her tomb.

She is not dead! Her gentle spirit near them,
Thro' long, lean hours that pass so slowly by,
Shall linger as some presence sweet to cheer them:
She is not dead! Good mothers do not die!

—J. F. Dorroh,
Carrier R. R. 2.

CHILDREN'S HOME SOCIETY

The Mississippi Children's Home Society was recently asked to take three little girls, ages one, three, and five, whose mother was sick in the hospital, and whose father had deserted, leaving them without bread to eat except what generous neighbors furnished. The community appealed for aid in the children's behalf, and they were all three placed in splendid homes.

This is the work of the Mississippi Children's Home Society, to make worthy citizens of dependent, neglected children by placing them in family homes where they receive loving care at the same time bringing joy into the foster home.

"We will always feel indebted to you for finding us such a precious child. I know we are not going to have any trouble with her, for she seems perfectly satisfied and sings nearly all the time. We could not have selected a more lovable one," writes the foster mother of the little three-year-old girl mentioned.

Mississippi is having one of the most prosperous years in her history. Everyone is thankful for the bountiful harvest, and the last of this month will find people celebrating with prayers, feasting, and thanksgiving.

Prosperity means progress, and during the coming year new homes will be built, new industries will spring up, and new amusements will be invented. While our state is enjoying this era of prosperity, every community can be made better by seeing that each child has a fair chance. This is a worth-while investment that will spell progress for the future.

The Mississippi Children's Home Society is anxious to do all in its power to improve the next generation by looking out for the children of today. In order to do this, the Society must have adequate funds, and since all contributions are voluntary, its work can go only so far as the people support it.

In less fruitful years, the response has been liberal, and certainly now in time of prosperity, the people of Mississippi will do as well, if not better, than in the past.

If Yeng Yu-Hsiang, Chang Tso-Lin and Wu Pei Fu engage in a three-cornered fight, we may expect conditions in China to be shrilltao in cmfwypshrd! or maybe worse.

East Mississippi Department

By R. L. Breland

Notes and Comments

Rev. E. C. Hendrick has accepted the call to Stonewall and Enterprise and is already on the field. This is a very important field with some 2,500 people in the two towns. Rev. J. S. Slaughter, who is now in the T. B. Sanatorium at Magee, was pastor there for many years. Sandersville, Heidelberg and Louin are pastorless by the going of Bro. Hendrick.

The fourth Sunday was a good day at Duck Hill. Brother Wilds, our efficient B. Y. P. U. Secretary, was with us for a day or two and as a result the unions there are moving onward and upward. Two were received into the membership of the church, one by letter and one for baptism. The pastor's home will be ready for an occupant by the first of the year.

Was glad to have Rev. W. J. Harvey of Clinton with the church for one service at Coffeeville last week. He preached a fine sermon on "Love, the Mother of all the Virtues". His oldest son is teaching the Sciences in the Baptist University of Oklahoma, of which institution Dr. J. B. Lawrence is president.

Died—Sister Parilee Peebles Eskridge died at her home in Coffeeville Nov. 14 last. She was born in February, 1846. Her husband has been dead for many years. She was a member of the Coffeeville Baptist Church, and in her will she set aside \$1,000.00 to that church.

The Coffeeville Baptist Church

hopes to hold its "Opening Service" in its new house of worship the third Sunday in December, 1925. Dr. R. B. Gunter, our State Mission Secretary, has agreed to be present and preach at the morning and evening hours. All former pastors and members are cordially invited to be present and worship with us. The church is real pretty.

Died—Sister Mollie Bryant died Nov. 23rd and was buried at Coffeeville next day, Rev. C. T. Schmitz officiating. She was a member of Wayside Church, and was 76 years old.

The pastor and family were brought under renewed obligations to the members of the churches at Elam and Coffeeville last week when a wagon was driven up to the pastorage and several well filled boxes were put out on the front porch; cloth, canned goods, sugar, flour, meal, coffee, lard—just most everything that will make a thinly clad and hungry preacher and his brood feel good—was found in those boxes. Thank you, good people.

In a recent letter from Rev. Clyde L. Breland, who is serving a full-time church at Williamstown, Ky., and who is also taking his third and last year in the Southern Baptist Theological Seminary, I was informed that it is hoped to get into the new building by the first of next year. He was rejoicing that he would be a member of the first class to graduate from the new buildings next June.

We are losing too many of our good pastors from this part of the state: Rev. N. A. Edmonds is leaving Lexington for Chalybeate and Rev. C. E. Welch is leaving Canton; am not informed as to his future intentions. These are two good men we are giving up.

It was with very great heaviness of heart that I learned of the death of Dr. Quisenberry last week. I saw him at Memphis the other week and I was apprehensive of his condition then. He died as he had lived, always in the harness. He was certainly on fire with the cause of missions. May the Lord comfort his wife, children and other loved ones.

I think the leaders did a wise thing when they made Nov. 27 a day for special effort for all the causes rather than for one cause. In this way many of our churches will be enabled to pay off their pledge to the budget. Let us stick to the budget.

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WHY DID GOD PUT GOLD IN THE HILLS?

Funny question, isn't it? But it seems that such a precious metal might well have been life in the plains where it would have been more accessible. Why in the rugged mountains? That's why Christian growth and progress is so hard—it's worth it.

That's why the Baptist Record is hard to circulate. Its circulation means something and is sturdily opposed by every emissary of the Devil.

It will be hard to get your folks to take it, Pastor, Deacon, Sunday School Superintendent, B. Y. P. U. Leader—but it is worth it.

If you have to have outside help, write,

E. E. BALLARD, Baptist Bldg., Jackson

(Continued from page 18)

the doctor was anxious for both me and the baby, and sent me home, and about two the next morning, Dave began to give up the struggle, and cried, "I am entirely, completely happy. I see heaven. They are calling me, and I am going. I never dreamed heaven could be so beautiful. All is well with my soul." They came for me, and he kissed me, squeezed my hand and pressed my face, saying very little. About ten o'clock, with his head in my arms, and my lips on his hair, he passed out to the Heaven he saw, to the Savior that he loved better than any earthly being, to peace and rest after a week of most terrible suffering. As the gates of eternity opened for him the gate of life was opening for another David. Percy Appleby and before another day had dawned, I held in my arms his little son—the son of prayer and plans and dreams. Oh, how we have prayed for him, how each day through the nine months he was included in our family prayers. Then to think that the sweetest dreams of all our fourteen months together should culminate a few hours too late for Dave to share with me.

He was held above his father's body that lay in the next room in his wedding suit, and I prayed God to make him such a man. Dave had said, "Tell my boy that I would not pray God to make him a preacher, for fear God might have other plans, but for him to find God's will and do it." The baby weighed six and a half pounds. The funeral was held in yonder, rather quietly, using the 46th Psalm that we had together in our last home devotion, and the verse we quoted so often, "I shall not die, but live, to declare the works of the Lord." The last verse he quoted to me was, "All things work together for good to them that love God."

No heart ever cherished sweeter memories of the man she loved than I. How thoughtful and tender was his love, and how beautiful every memory of our home life together here. With all the gratitude I know, may I thank each of you again for all you meant to him, for your sending him to Brazil. If you could see the many testimonials in letters and telegrams from both natives and missionaries, you would not think your gifts in keeping him here even the one year, were spent in vain. Out in Uberaba, where we meant to live, already a Sunday school has sprung up and the message from there was, "We loved him sincerely, and our hearts are united to yours in grief." How unmarred is my picture of him, and of our home together.

While his body sleeps under beneath the hills that we watched together each sunset hour, two million souls wait in Brazil for an evangel to tell the love of a Savior. There are six million in this state, and two evangelists left for the task. The last sunset walk we had together, his heart was moved at the throngs of children he passed in the streets, and this remark came, "Can it be, O, is it possible that millions of

these children here and over the world will never see Heaven? Why can the world be so indifferent, if they believe we are lost without Christ?"

Friends at home, your missionary in living and in dying rendered good account of the trust you placed in him. He merited the love and confidence you had in him. God bless you every one, and may we join our lives together and renew our pledge to do more that the gap may be filled. Pray for little David and me, that we may fill up the

place that's left here without him. Leaning hard on Him, lovingly, —Rosalie Mills Appleby. Psalm 103.

before the stove warming himself. A small boy watched him intently for awhile and then he broke out, "Say, Mister, you're standing too close to the fire, I guess. You're warping."

Visitor (to newlywed)—"So you are not getting tired of studio life, eh?"

Artist's Wife—"Good gracious, no! It's most interesting. Jim paints and I cook. Then the game is to guess what the things are meant for."

A bow legged man was standing

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which are at Phi-ly-ip'i, with the

1 bishops and deacons:

A.D. 64.

CHAP. 1.

1 Or, over-

seas.

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